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SEPTEMBER 15, 1957

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

SUNDAY SCHOOL NUMBER

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1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

NATIONAL ASSOCIATION OF EVANGELICALS

108 North Main Street, Wheaton, Illinois

Serving the churches that the churches may better serve the Lord

Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XVI September 15, 1957 No. 14

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

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United Evangelical Action is published twice a month at Newton, Kansas by the National Association of Evangelicals.

Entered as second-class matter at the post office at Newton, Kansas under the act of March 3, 1879.

Advertising space rates on request.

Subscription price in U.S.A., her possessions, and Canada, six months, $1.50; one year, $3.00; two years, $5.00; foreign, one year, $4.00; club subscriptions, ten or more to individual addresses, $2.50 per year; bundles, ten or more to one address, $1.50. No receipts mailed unless requested.

When requesting change of address, send your address label from copy of magazine. Wait at least six weeks before writing to ask why a change has not been made. Allow six weeks for processing new subscriptions.

All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

Executive, Editorial and News offices, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio. Telephone MAin 1-0230.

Circulation and Subscription offices, United Evangelical Action, 108 N. Main St., Wheaton, Ill. Telephone WHeaton 8-7110.

Advertising office, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio. Telephone MAin 1-0230.

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AT ALL BOOKSTORES

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Readers Say—

Romanists and "America"

To the Editor:

I was much interested in your report (*Action*, August 15) concerning the anniversary of "America." It is a pity that the modern tendency is to bypass this national hymn for "The Star Spangled Banner" or "America the Beautiful."

This antipathy for "America" was originated by the Roman Catholics. I have in my possession a clipping from the Buffalo (N. Y.) *Courier*, (1919) in which a meeting of the Catholic Central-Verein is said to have taken a strong stand against the singing of "America." The author of the resolution, Mr. Paul Prodoehl, said, "The hymn, 'America,' is an imposition on the American republic. Far from embodying the lofty sentiments expressed in the Declaration of Independence and in the genius of our Constitution, it is repugnant to American ideals. It is sung to the tune of 'God Save the King,' the British national air. It is a sad commentary on the patriotic spirit of the nation to say it has borrowed its national air from a country with which it fought two wars, one to secure independence and another to maintain it. It is also closely identified wth 'the land of Pilgrims' pride' which was a land of religious bigotry, intolerance, blue laws, witch burning and persecution. We hope that 'The Star Spangled Banner' will become so popular as to make it the sole national anthem, to the exclusion of the misnamed hymn, 'America'."

From that time on the beautiful, God-lauding hymn written by a Protestant minister and first sung in our great evangelical Park Street Church, Boston has been pilloried by the Romanists. It is a shame that many Protestants have joined with them to consign it to oblivion.

MRS. H. A. OGDEN

Kenmore, N. Y.

Capital Punishment

To the Editor:

Arthur O. Roberts' article, "The Price of Finitude" (*Action*, July 1) contains some interesting reasons equating his views on capital punishment with Biblical and American standards of justice, his idea being that the pro-capital punishment viewpoint is both un-Biblical and un-American.

The learned professor argues that since democratic government advocates such things as freedom of speech, freedom of assembly, and freedom of worship, therefore it ought to advocate "freedom to live." This subtle argument, of course, equates capital punishment with the loss of that freedom. Our author seemingly forgets that the purpose of government is to limit freedom in certain areas for the good of all people. Certainly we advocate free speech, but not to the extent that the tongue can be used libelously or for extortion. Here the government limits freedom for the good of all. Again, we advocate freedom of assembly. But when the privilege of assembly is used for the purpose of conspiracy to overthrow the government, then that freedom is taken away. Ought not the government have the right to limit the "freedom to live" if that freedom has been used to take away from others the freedom to live?

Mr. Roberts states that from the Scriptures it is "abundantly clear" that deliberate legal killing of persons for crimes committed is wrong. He then quotes the commandment, "Thou shalt not kill." But how about the instances where God commanded the army of Israel to go forth and destroy? Does not capital punishment gain Divine sanction from the Biblical injunction: "Whoso sheddeth man's blood, by man shall his blood be shed . . ." (Genesis 9:6)?

The final argument of Mr. Roberts is that capital punishment is but the beginning of something that becomes progressively worse. He writes: "From capital punishment the steps lead toward legalized 'mercy-killing' and thence to the purging of those for whom the state has no tolerance." This would sound as though the idea of capital punishment was something new that crept into our government just yesterday and tomorrow will mean the death of freedom loving people. But capital punishment was in existence from the very beginning of our freedom-loving nation and dates back in history to God's injunction to Noah.

There are many positive arguments for capital punishment, not the least of which is its deterrent effect upon future crime. If this be true then perhaps capital punishment saves more lives than it takes. At any rate a pseudo-Christian rationalistic view which is soft on preserving our most heinous criminals cannot stand the test of a thorough search of the Scriptures nor hide behind any of the freedoms advocated by a Christian democracy.

DOUGLAS G. FRALEY

Polk, Neb.

To the Editor:

I want to take this opportunity to express my personal appreciation for the fair way in which I feel you present opportunities for a balanced consideration of controversial issues within the evangelical ranks. The recent article entitled, The Price of Finitude, by Arthur O. Roberts, was a fine presentation on the subject of capital punishment. If this and related subjects are to be classed as moral issues, then evangelicals surely should face them squarely.

I have been happy to observe many other instances of similar fair-play policies in *Action* magazine. May I again thank you for the fine contribution your journal is making to the evangelical cause.

DEAN GREGORY

Portland, Ore.

An English View

To the Editor:

Your trenchant comments on the impending merger of the International Missionary Council with the World Council of Churches have been followed closely by many evangelicals in Britain.

A recent issue of *The Christian* (London) carried the following which may be of interest to your readers in the States:

"In the current issue of the *International Review of Missions*, Sir Kenneth Grubb states his 'personal view' of the proposal. While he is, on the whole, in favour of the union of the two bodies, he draws attention to the fact that the idea is more than suspect among groups with a conservative Evangelical outlook. He points out that such groups, "some of the more important of which have cordial and substantial links with the I.M.C. or its constituent councils, contribute very much to the world mission of the Church," and he warns that "some of them may break off, should the union take place." This he would rightly regard as "a lamentable loss, since they can and do, bring a fine contribution to the common task." Sir Kenneth, it is clear, like many others, has misgivings about the World Council of Churches. He adds: "I myself wish it talked more about CHRIST and the world, and less about the Church and the churches."

G. SAVAGE

London, England

Are Unions Christian?

To the Editor:

In the past several weeks there have been several letters in your columns on the subject of organized labor. Some of them claim that the labor unions are built on Christian principles.

All you have to do is to read the history of the rise of the unions to know that they had no regard for private property, they broke the law, they promoted sit-down anarchy and their goons killed, destroyed and boycotted. This is not the Christian way of righting wrongs.

One of our God-given rights under the Constitution is the right to work, but our Supreme Court has added words to the Constitution and changed its meaning to permit the unions to get a monopoly of American labor. In many states labor (small "l") is now synonymous with Labor Union and the rights of the common man to work without joining the Union have been denied him.

Union officials are now permitted by law to enter any business establishment and de-

(Continued on page 38)

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THE TEASE OF THE SUNDAY SCHOOL TASK

By EDWARD D. SIMPSON

President of the National Sunday School Association

LAST YEAR in Chicago, at the annual convention of the National Sunday School Association, Dr. Arvid Carlson asked a very significant question in his address, "Who is responsible for Johnny?" He very succinctly indicated that if the twenty-seven million youth of America who are without religious instruction are to be won for Jesus Christ, we who are evangelicals are the ones upon whom the responsibility rests.

But the tease of the situation is that not only *must* we do it . . . we *can* do it. It is not impossible for we have the unlimited resources of an infinite God. Therefore, upon the very excellent foundation of Dr. Carlson's first question should be laid a second: "What will it take on our part to reach Johnny for Christ?" Several "T's" are immediately obvious in meeting the "tease" of the task.

Time

First, it will take time to reach Johnny with the gospel. Contacts must be made, workers must be found, space must be obtained, lessons must be prepared, absentees must be visited, etc. . . . all of which take time. There is no short cut in this worthwhile endeavor which bears fruit for time and eternity.

Perhaps there are many who would give thousands of dollars for the spread of the gospel if they were wealthy, who nevertheless squander the priceless treasures of time the Lord has deposited in their keeping with the instructions, "Redeem the time."

It may take time to reach the lost for Christ, but time cannot be invested for greater dividends. Your Sunday school is looking for men and women who will sacrifice personal convenience in exchange for human lives. One well known evangelist was heard to say, "If I had my life to live over, I would spend it reaching children for Christ. If I could reach only one boy, it would be worth my entire ministry." Thinking this an overstatement, a man from the congregation met him after the service and asked, "Do you not think you made the statement too strong?" And the evangelist replied simply, "Not if it were *my* boy."

What important activity engages your time so completely that you have little or no time to spend reaching someone's boy for Jesus Christ?

Talent

The second "T" it will take to reach Johnny for Christ is talent. The teasing element in this factor is that nearly all of us claim we have so few talents. But one of the most satisfying elements in Sunday school endeavor is that every talent can be used, no matter how small.

Maybe you can release an excellent teacher by keeping the records she must keep. Of course, if you drive a car . . . there are students and teachers you may transport. If you are handy with tools, there are tables and chairs to be made and repaired, blackboards to be installed, object lessons to be made, etc. Drapes (if someone would make them) would make the classroom more conducive to study and worship. Maybe if you would help in the kitchen at the next workers' conference, one more teacher would be released to attend the teachers' meeting. In fact, there is hardly a skill that could not be used in this effort to reach Johnny. Just tell your superintendent you would be happy to call the absentees on the telephone, and watch his face light up as he hands you a nice long list of names you may help reach for Christ.

It is needless to mention the uses to which your Sunday school can put musical talent, speaking ability, artistic skill, etc. These and many others are obvious. But did it ever occur to you that you could join the Sunday school staff as a co-laborer in prayer? Just whisper to your teacher next Sunday morning that you are going into business with him as a partner in prayer, and notice how much better his lesson is presented and how much more power the Word of God seems to have as it goes forth.

Dedicate your talent, small or great, to the use of the Master-craftsman, and allow Him to open doors of service hitherto unnoticed.

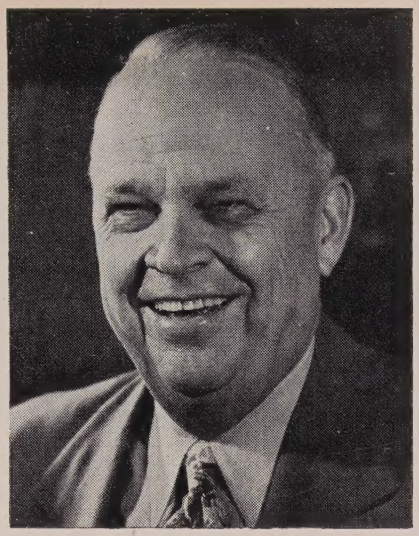
Training

However, the greater and broader the training, the wider will be the opportunities for reaching Johnny for Christ. It has long been an axiom of Christian service that God has prepared places for prepared people.

There are many ways of training Sunday school personnel. A church or group of churches may unite to study under one of a number of systems of training, such as the Evangelical Teacher Training Association. Many of our larger communities have developed evening Bible institutes or extension and correspondence courses for use in local areas. Not a few of the denominations have instituted their own teacher training services. Conventions have been set up on the city, district, state and national levels for the improvement of Sunday school teaching. The National Sunday School Association has had as one of its major aims the training of adequate leadership for the Sunday school in these various ways by encouraging teachers to take advantage of the most suitable type in each case. The teacher must know his message (Bible), his man (pupil), and also his method.

Dr. Simpson insists that the Evangelical Sunday School forces of America can meet the challenge of the millions without religious instruction by using the unlimited resources of the infinite God.

FRANK CARLSON
Kansas



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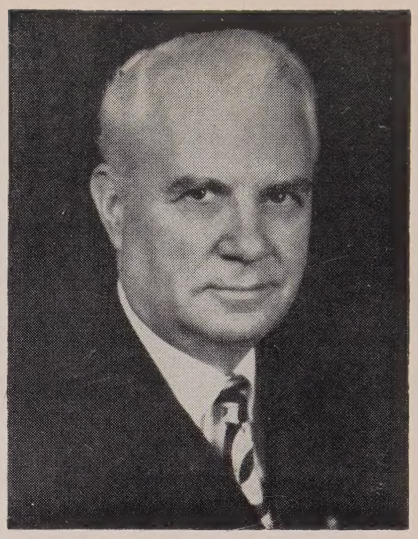

JOHN W. BRICKER
Ohio

Distinguished Senators on the Sunday School

The Sunday Schools of America are doing a great work in developing Christian citizens.

Probably no other institution exercises greater influence on our youth in developing an individual mentally, physically, morally and spiritually. To do this is one of the genuine purposes of the Sunday Schools of America.

The Sunday Schools of America are doing a good job. Let all adults help them to do a better job, for truly our Sunday schools are a vital part of our American way of life.

I know of nothing more valuable to a man than to become thoroughly acquainted with and inspired by God's word. I know of no better place to get this than in Sunday School.

One of the things I have been most aware of in observing men in Sunday School is that they are blessed as they attend, and then, more and more, they become a blessing to others. I also observed this—that the better job a man does in Sunday School, the better husband and father he is, and the better citizen he is.

Outside the home itself, probably no single social source has a greater influence for instilling religion than Sunday School. When we think of Sunday School, no matter what our faith, we are drawn instinctively to Alexander Pope's words, " 'Tis education forms the common mind; just as the twig is bent, the tree's inclined." The simple religious truths we learn in Sunday School have always formed the moral framework upon which we as individuals and as a nation stand.

Touch

One of the most neglected "T's" needed for the winning of Johnny is the matter of touch. All too often the teacher does not reach Johnny because he is out of touch with him. That is, the teacher does not understand Johnny, does not think as he thinks, does not "live" where Johnny "lives," and because of this lack of real contact does not greatly affect Johnny's life. To produce spiritual results, the teacher must make more than a "classroom contact" with the pupil. This may include leisure time activities, occupational interests, home problems, personal and social life, etc. As noted before, the greater the area of contact, the more effect can be expected.

Throb

The fifth "T" required for the accomplishment of reaching and teaching Johnny introduces a trilogy of absolute essentials. If these are missing, no amount of emphasis upon the first four can make up for the loss. The first of these three basic requisites is a heart throbbing with a God-given compassion for lost souls. A lack of this indispensable is not only noticeable to students, but disqualifies the worker before the Lord. On the other hand, a deep concern over the spiritual welfare of pupils keeps the teacher at his task against all odds. It defeats discouragement, it drives him deeper, and it draws out the best efforts of which he is capable. It qualifies him to invite the lost or straying to the Savior and Anchor.

Tenacity

A second indispensable for the successful teacher or Sunday school worker, is tenacity. This may be expressed in the ability to stay with the task until it is completed, in spite of difficulties and discouragements. But it should certainly include the capacity of laying hold upon God for the salvation and development of the spiritual lives of pupils. Prayer is the channel through which the power of God is made effective in the ministry of the teacher and in the life of the pupil. Prayer changes a lecture or recital into a message. Prayer changes a drifting derelict into a redeemed vessel. And prayer changes a barren, weak, frustrated struggle into a fruitful, joyful, triumphant service.

The awareness that he was being held before the Lord in prayer has broken many a hard heart of unbelief. The assurance that he was being prayed for has encouraged and sent many a teacher back into a hard field with victory in his heart and a vital message on his lips.

Trust

The seventh quality essential for reaching Johnny is trust. This attitude of confidence characterized the apostle as he wrote, "He who hath begun a good work in you will perform it until the day of Jesus Christ." His confidence lay not in his own ability or inherent skill, but in the power of God over the hearts of men. He relied not upon his magnetic personality, persuasive powers, or superior intellect, but upon the gospel of Christ which is the power of God unto salvation.

Such confidence calls forth the intervention of God, inspires the teacher, and challenges the pupil.

If the "tease" of our task of reaching Johnny for Christ is that it *can* be done, and if the above "T's" form a basic set of prerequisites, then may the Lord of the harvest send forth laborers who believe it can be done and will qualify themselves to do it! Theirs will be the privilege of being profitable servants, toiling in triumph, with trophies of His grace trailing behind them.

Los Angeles, "City of the Angels," is one of the greatest centers of evangelical strength in America

TWIN CONVENTIONS Serve Sunday Schools of East and West

By VERDA BLOOMHUFF

LOS ANGELES, California, which was recently dubbed "City with a Future," will be the scene of the first of the Twin National Sunday School Conventions for 1957. The dates, October 9-10-11, have long been reserved at the Bible Institute of Los Angeles, which has a magnificent building on the Public Square. Housed in these facilities is the great Church of the Open Door—Dr. J. Vernon McGee, pastor—which will be host to the some five thousand delegates who are expected to register for this West Coast gathering.

Modern Los Angeles is a city vibrating with confidence and enthusiasm, always looking ahead to things that must be accomplished in the future. Record-breaking performances in agriculture, industry, population increase, construction and production are ordinary events in the day-to-day life of this metropolis. In its infancy, less than a century ago, the city was an outpost isolated from the "civilized world" by deserts, mountains and ocean. With less than sixteen inches of rainfall a year, there was scarcely enough fresh water for the 11,000 inhabitants of that time. With vision, imagination, and boundless energy, early residents of the area set to work to overcome these and other seemingly insurmountable difficulties. Water was brought 250 miles across the desert through the world's longest aqueduct. With the blessing of fertile soil and a refreshingly gentle climate, oil, minerals, fruits and vegetables were brought forth in such abundance that people flocked to the "City of the Angels" from all over the country. Population in the city pyramided from seventy thousand in 1888 to more than a million in 1925. At the beginning of the current year it had skyrocketed to more than 2,300,000 residents and, including the outlying areas of Los Angeles and Orange Counties, to an amazing total of 5,880,000. In the 454 square miles that make Los Angeles the world's largest city in area, residents are provided ample room for their famous "casual living."

With eleven accredited colleges and universities in the area, Los Angeles has achieved national stature in the field of education. The small pueblo of a hundred years ago has become the focal point of culture and the arts in the country.

The importance of religious life in this section of the country is evidenced by the fact that the growth of membership in the churches has kept pace with the phenomenal growth of the area. Today, in Los Angeles County there are over 3,000 churches, serving every denomination. Evangelical churches, colleges and related agencies exist in abundance. BIOLA Bible College, where sessions of the NSSA Convention are to be held, ranks among the first among evangelical educational institutions. Open Bible Institute of California, Pasadena College (Nazarene), and Fuller Theological Seminary are in near-by Pasadena. Other Christian colleges in outlying areas include California Baptist Theological Seminary, Covina; Southern California Bible College (Assembly of God), Costa Mesa; Pacific Bible College, Azusa; Brown Schools, Beverly Hills, and Western Pilgrim College, El-Monte. Other evangelical institutions in Los Angeles proper are LIFE Bible College, at the National Headquarters of the Church of the Foursquare Gospel; Los Angeles Pacific College (Free Methodist); Los Angeles Baptist Theological Seminary, and California Bible School.

LOS ANGELES

October 9 - 11

A number of evangelical missionary organizations have their headquarters in the LA area: Oriental Missionary Society (one of the larger Holiness agencies); World Vision; Orient Crusades; International Gospel League; Hindustan Bible Institute; Voice of the Andes (HCJB Recording Studio); Voice of China and Asia ; Refugee Evangelistic Association; World Wide Evangelization Crusade; Christ's Mission (Editorial Office); Bible House of Los Angeles; Airmail from God; Mission to Migrants; Christian Jail Workers; Dan Gilbert's Prison Evangelism; Indian Crusade; Hospital Gospel Ministry of America, and Christian Released Time.

Serving churches throughout the the country and beyond are several evangelical publishing houses, among them: Gospel Light Press in Glendale (publishers of *King's Business Maga-*

zine); Christian Workers' Service Bureau, Gardena, and American Prophetic League (*Prophecy Monthly*), Los Angeles. Well-known Gospel broadcasts originate also in LA: Old Fashioned Revival Hour (Gospel Broadcasting Association); Haven of Rest; Voice of Calvary; KFSG (Foursquare Gospel), and KGER (John Brown Schools). Youth for Christ, the Gideons, Christian Business Men's Committee and Christian Endeavor Unions are also joining in a big "Welcome" to Sunday School leaders and workers for this great three-day Convention.

Offering hospitality to the several thousand delegates who are expected to attend the LA Convention is the New Hotel Clark in downtown Los Angeles, one of California's largest and finest hotels. Completely remodeled, redecorated and refurnished, this hostelry presents to its guests the finest in accommodations and facilities. With physical comfort thus assured, and with the Church of the Open Door and BIOLA providing the facilities for a great spiritual feast, all that is left for NSSA members and friends to do is board a plane, hop on a train or turn their autos toward the "City with a Future" and help to lead others through the Sunday School to an eternal future.

GRAND RAPIDS

October 30 - November 1

GRAND RAPIDS, Michigan, known as the "furniture Capital of America," will entertain the second Twin National Sunday School Convention, October 30-31-November 1. An outstanding convention city for many years, this metropolis in the center of Western Michigan has an air-conditioned Civic Auditorium seating 5,000 in the main hall, with a huge exhibit hall and many smaller rooms. In this large and well-appointed structure will gather some four or five thousand evangelical leaders and workers to learn how to "Revitalize the American Sunday School."

Local industry is highly diversified. The large food business makes the city a center for meat packing, and huge bakeries produce crackers, cookies, bread and cakes. There are more than a hundred plants engaged in printing, publishing, lithographing, photo-engraving and allied operations of the graphic arts. Population of the metropolitan area has nearly trebled in the past half-century, increasing from some 128,000 in 1910 to more than 330,000 as shown by last year's census.

Transportation by air and land finds Grand Rapids a convenient focal point. The first scheduled air passenger service in the United States started in 1926 between Grand Rapids and Detroit. Capital Airlines serves the city with thirty-five daily flights in and out. Lake Central Airlines provides frequent scheduled flights to the South. North Central Airlines has scheduled flights between Grand Rapids, Upper Peninsula, Lansing and Detroit. Four railroads serve the community: Chesapeake and Ohio, Grand Trunk Western, New York Central and Pennsylvania. Eight bus lines also serve the city. Excellent hotels are available, so the Twin Convention delegate need have no worry about where he is going to stay during the three-day Convention. Among these are the Manager-Rowe, Morton House, and Cody. Attractive motels providing additional rooms include the Beltline, Casa Via and Lincoln Lawns. Headquarters for the NSSA Convention is the Pantlind Hotel, an entire city block of hospitality. Outstanding facilities include comfortable air conditioning, high fidelity public address systems, motion picture sound projectors, etc. Excellent catering service assures wonderful food in the hotel's attractive diningrooms.

Cultural opportunities in Grand Rapids are many and varied. Ryerson Library is outstanding in the nation. The Furniture Museum displays original masterpieces, examples of period reproductions, and the finest modern creations of the world's leading designers and craftsmen. One exhibit shows furniture from the forest to the finished product. The city has its own Symphony Orchestra. Civic Auditorium offers a perfect setting for movie travelogues, touring bands, orchestras and other talent. The city school system consists of fifty-three community schools, thirty-seven elementary schools, three junior high and five high schools, one junior college and seven special educational units. In addition, there are private and parochial schools, among them a growing number of Christian institutions largely supported by Christian Reformed, Protestant Reformed and Reformed church members. There are four accredited colleges.

Religious activities plan an important part in the daily life of Grand Rapids residents. Attendance at all churches has shown a marked increase through the years, with about forty denominations represented in more than two hundred churches. Outstanding evangelical churches in the area belong to the Baptist, Christian Reformed and Reformed denominations—some sixteen associated with the General Association of Regular Baptists, about forty Reformed, and over fifty Christian Reformed.

Many of the churches carry on weekly radio programs. Several Christian colleges are in this area: Calvin College, an institution of the Christian Reformed Church, has an enrollment of over 1,500 students. Baptist Theological Seminary and Bible Institute is presently using facilities of the Wealthy Street church, but has purchased property for the construction of their own buildings. Reformed Bible Institute, serving the Christian Reformed churches, and Grand Rapids School of the Bible and Music provide training for Christian workers who are not ordained. Hope College, one of the three colleges of the Reformed Church in America, located at Holland, twenty-five miles away, has an enrollment of 1,000 students. The Christian Reformed Church has its denominational head-

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The citizens of Grand Rapids, "The Furniture City," are known for their loyalty to the historic Christian faith

Re-thinking Capital Punishment

The "other side" of a live issue which is arousing controversy

By GORDON H. CLARK
GERVAS A. CAREY
HENRY H. SAVAGE

AN EARLIER article on pacifism (*Action,* Aug. 1, 1955), supporting the obligation of a Christian to bear arms, coupled pacifism with the repudiation of capital punishment. This year (*Action,* July 1, 1957), Dr. Arthur O. Roberts attacks capital punishment under the title *The Price of Finitude.* As the question is a live one in various states as well as in various churches, let us face it.

At the outset one must decide upon the appropriate basis of argument. If a Christian answer be sought, one cannot rely upon current sociological theories. To assume that punishment is solely for the purpose of preventing more crimes or rehabilitating the criminal, and then to estimate its effectiveness to these ends, is an inadmissible procedure. No doubt capital punishment effectively prevents a criminal from committing another murder: no sentimental, corrupt, or careless officials can set him at large again. Of course, it prevents rehabilitation too. However, while the rehabilitation theory is widely held today, and while modern criminologists denounce what they inaccurately term irrational revenge, these men are not to be taken as authorities on Christian principles.

There must therefore be a different method of argument. The first paragraph of the earlier article on pacifism stated what it is. Without quoting it in full, let it be said briefly that the basis of argument must be the Scripture alone.

Now, it seems to me, the Scriptures speak clearly. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Gen. 9:6). "But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4).

Thus the death penalty is commanded by God both in the Old Testament and the New Testament. Genesis states that a murderer shall be killed by a man; Romans identifies the executioner as the civil magistrate. Yet Dr. Roberts paid no attention to either of these verses.

True, he quoted the sixth commandment, "Thou shalt not kill;" but he failed to notice what penalty the Mosaic law prescribed for those who broke this commandment. "The murderer shall surely be put to death" (Num. 35:16, 17, 18, 19, 21).

Since these passages are entirely unambiguous, the defender of capital punishment needs no further positive argument. All that is required is an examination of the reasons alleged for the opposite view.

That "the kingdom of God is not a new Israel" and that "the Roman Catholic Inquisition . . . warn(s) us" of that fact, are not pertinent considerations. The defense of capital punishment does not require the church to be the executioner nor heresy to be the crime. The point at issue is murder and the civil government.

Similarly, to suppose that the defender of the death penalty says, " 'He is already among the damned, let him be killed;' " is misrepresentation. The same is true when Dr. Roberts supposes that capital punishment makes the nation "the final arbiter of man's destiny."

Few people try to argue that the Old Testament opposes capital punishment; usually the New Testament is relied upon (by deleting Rom. 13:4 and some other verses) to teach a so-called higher ethic. But is it not clear that the irrelevant arguments just mentioned apply to the Old Testament with equal force? If capital punishment today presupposes that the civil government holds the keys of heaven and hell and decides a man's final destiny, the same presupposition would be of effect in Moses' day as well. If the Old Testament is the word of God, this cannot be true.

Also irrelevant for a Christian method of argument is the undoubted fact that the civil government might execute an innocent man; as well as the warden's statement, "I have never known a rich man to die in the electric chair." Such miscarriages of justice may have occurred in ancient Israel too; but yet God commanded the death penalty.

And the death penalty for murder is a most proper form of wrath for the revenger to impose (the language here comes from Romans) because the man murdered was made in the image of God, as Genesis says. Opposition to capital punishment, so it seems to me, entails a low view of the image of God in man, a low view of the violation of that image, and therefore a low view of the glory of God.

GORDON H. CLARK

THE BIBLE AND CAPITAL PUNISHMENT

GERVAS A. CAREY

Capital punishment was divinely decreed for first degree murder. In Genesis 9:5-6 is written: "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

By this it appears that the divine requirement of capital punishment for murder has been determined since the days of Noah. The basis of the requirement is as enduring as God and the image of God.

God is love. But there can be no true love apart from justice. Any such professed love is mere sentimentality. Jesus Christ died to satisfy the demands of justice in the presentation that God is love. But this satisfaction of justice on behalf of sinners is available only to those who accept Christ.

It seems strange that most Christians who argue against capital punishment quote from the Ten Commandments, "Thou shalt not kill," from Exodus 20:13. They ignore the fact that in the following chapter capital punishment is decreed for murder, striking a parent, kidnapping, or cursing a parent (Exodus 21:12-17). Also by verse 28 it was to be meted out to any owner of an ox which killed a man or woman if that ox had been known to be accustomed to goring.

(Continued on page 18)

BUILDING FOR TODAY AND TOMORROW

How a Cincinnati Church Housed Its Growing Sunday School

FROM a Bible school of 200 in a basement building to an average attendance of 500 in a half-million-dollar plant is the story of growth in the Westwood-Cheviot Church of Christ in Cincinnati. It didn't just happen overnight. It took a lot of praying, planning, giving, and working to make it possible. And the end of the story is yet to be told.

It was a rather discouraged group that met in the "hole in the ground" back in the 1930's. Some said they never would see the day when the building would be completed. But with wise planning the old debt was paid off, a building fund was accumulated, and a beautiful modern sanctuary seating 600 was erected. The community began to sit up and take notice. The Bible school, still inadequately housed, benefited from the signs of progress and grew past the 300 mark in attendance.

Even before the debt on the sanctuary was paid the school's leaders envisioned a building that would make a real program of education possible and allow for expansion to an attendance of 1,000. With such an incentive the debt that the church sought to liquidate in ten years was paid off in five. The vision reached planning stage.

First, the superintendent appointed a survey committee representing all departments of the school. It appraised the potential growth of the community, it studied the growth of the church and school, it consulted with a professional church architect and presented its findings. Then began a program of education. A selling job had to be done. When the project was first presented to the church board, it was tabled. The school kept growing and had to spill over into the sancutary. That was an object lesson that everybody could see. The need became real to everybody.

Then, a permanent building committee was appointed and the services of an architect and also those of a consulting architect who had wide experience in planning church school buildings were retained. The job involved not only new construction, but remodeling of the existing structure. That made it more difficult, but the experts came up with a three-story, fireproof, forty-room, well-arranged structure for class and departmental use, to cost around $150,000. It was a dream!

But everybody was asking how we were going to raise the money. The church has no wealthy people in it who can give big chunks of money in memory of deceased relatives. It does have a membership most of whom own their homes—good, substantial folk who pay their bills promptly and have a fine sense of Christian stewardship. Many of them are tithers. Banking institutions in the community have high regard for the fiscal policies of the church. It was not hard to convince one of them to make a construction loan for $100,000. Another agreed to take a mortgage for $100,000 after the building was completed. Plans were proposed for raising needed cash through special offerings and weekly payments. These plans were based on careful surveys of giving potential.

When the go-ahead signal was given, it was unanimous and everything proceeded according to plan. Get that word "p-l-a-n." Every thing had been worked out in detail. The project was first approved by the minister and the chairman of the board, then by the elders and the board of trustees. All propositions involved were "recommended" by each group in succession and finally by the general board, which in turn made a unanimous recommendation to the congregation. With cooperation like that it was only natural that congregational approval was unanimous.

Westwood-Cheviot people are quite "conservative" in everything. They were in their building programs. They insisted on closed contracts based on firm bids. They counted the cost and they hewed to the line. They used

(Continued on page 14)

This half-million-dollar edifice was built in three units beginning with a basement. A Sunday School of less than two hundred, grew to an average attendance of 500. Its goal is 1,000. A prospect list of 500 indicates the potential.

This beautiful church parlor serves a double purpose. It can be divided into two large classrooms on Sunday morning by the use of Bemis-wall partitions. Each seats sixty or more. Such "fluid" construction promotes usability.

LOS ANGELES—Left—BIOLA Auditorium. Right—Convention Headquarters, The New Hotel Clark

Twin Conventions

(Continued from page 9)

quarters in Grand Rapids. The office of *The Banner*, official publication of the denomination, edited by Rev. John Vander Ploeg, is located there. *The Church Herald,* official organ of the Reformed Church in America, edited by Rev. Louis H. Benes, is also located in the city. There are a number of evangelical publishing houses in Grand Rapids: William B. Eerdmans, Zondervan, Baker Book House and the Kregel Book Company. Gideons and Christian Businessmen have active branches there.

Evangelical forces of both Grand Rapids and Los Angeles are brushing off the "Welcome Mat" for the hosts of Sunday School workers and leaders who are expected to converge upon these cities for the second in the series of "Twin Conventions" held by the National Sunday School Association. Attendance is expected to surpass that of the first "Twin Conventions" held in Spokane, Washington, and Providence, Rhode Island two years ago. Once again Sunday School leaders of the nation are planning to do their utmost share to help "Revitalize the Sunday Schools of America."

GRAND RAPIDS—Left—Convention Headquarters, Pantlind Hotel. Right—Civic Auditorium.

SERVING THE SUNDAY SCHOOLS OF AMERICA

The Work of the National Sunday School Association

By CLATE A. RISLEY
Executive Secretary of the National Sunday School Association

THE NATIONAL Sunday School Association is your organization launched in 1945 to serve the Evangelical Sunday Schools of America.

Revitalizing the American Sunday Schools has been the great objective of the NSSA. That this revitalization is beginning to take place is in evidence. Christian leaders everywhere are taking another look at the Sunday School, an organization that was in danger of disintegration a few years ago.

There are signs of new life in Sunday Schools today because there is a new interest, a new enthusiasm, and a new hope in the hearts and minds of thousands of Sunday School leaders across our nation today.

From where did this interest and enthusiasm come? Key leaders, in both denominational and interdenominational circles agree that the NSSA's National Sunday School Conventions have done more than any single agency to make the church conscious of the sleeping giant of evangelism it has in the Sunday School.

But the Sunday School is more than an evangelistic arm of the church; it is also an educational arm. There has been a new consciousness of the importance of proper methods of education, not to the exclusion of content, but the improvement of presentation.

The NSSA's National Sunday School Conventions have spearheaded a movement to improve Sunday School teaching. Improved means more interested and enthusiastic students. Enthusiasm and interest beget more of the same and the only logical result is growth.

For over a quarter century the Sunday Schools of America lost hundreds of thousands of pupils annually. During the past half decade the trend has turned and more than a million Sunday School pupils have been added each year.

This is far from phenomenal but it is a significant change, doubly so when one discovers that greatest growth has come in two main areas. One, in soundly evangelical churches with a biblical emphasis, and two, in churches that have taken advantage of Sunday School conventions.

What does this show? Basically this: That the best message in the world may fail unless we employ the best methods in the world to put it across, and that the best methods in the world will fail unless they have *the message* to put across.

The gospel of the Lord Jesus Christ is the greatest message in all the world. It deserves, but so often fails to get, the best methods known to man to present it efficiently and effectively.

The NSSA is dedicated to helping all Sunday Schools that sincerely want to reach people for Christ do a bigger and better job.

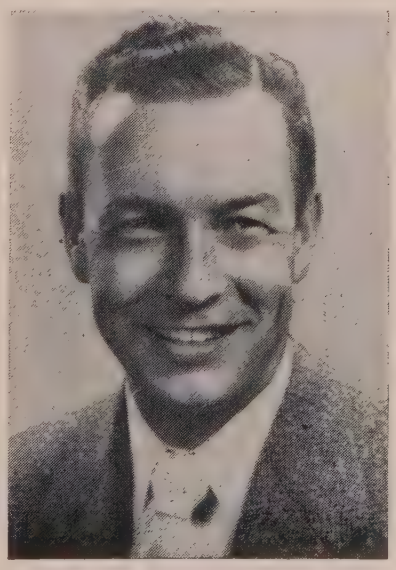
If our Sunday Schools are to be better, they must have better teachers and if they are to have better teachers they must be trained teachers. Many a local church has sponsored a training program because someone received a vision at a Sunday School Convention of what Sunday School ought to be and could be.

A Sunday School Convention is not basically a training school. But training that is given is often a by-product of the inspiration received at a Sunday School convention.

To date, twelve years after birth, the NSSA has forty state, city, or area affiliated Sunday School Associations holding annual conventions, and sponsoring other helps in the field of Christian education.

The NSSA is growing. Three commissions have recently been activated.

DR. CLATE A. RISLEY



The Youth Commission serves denominational and interdenominational youth leaders of the top level. Rev. Gunnar Hoglund, Chicago, is president.

The Research Commission, made up of professors of Christian Education in Christian colleges and seminaries, is another. They are seeking to formulate for educational leaders a clearly defined philosophy of Christian Education. Dr. Rebecca Price, Fuller Theological Seminary, is chairman.

A *Camping Commission* is in the process of being organized. Rev. Carl Gunn, Allegon, Michigan, is acting chairman.

Other phases of Christian education will be developed as time, money, and personnel are made available.

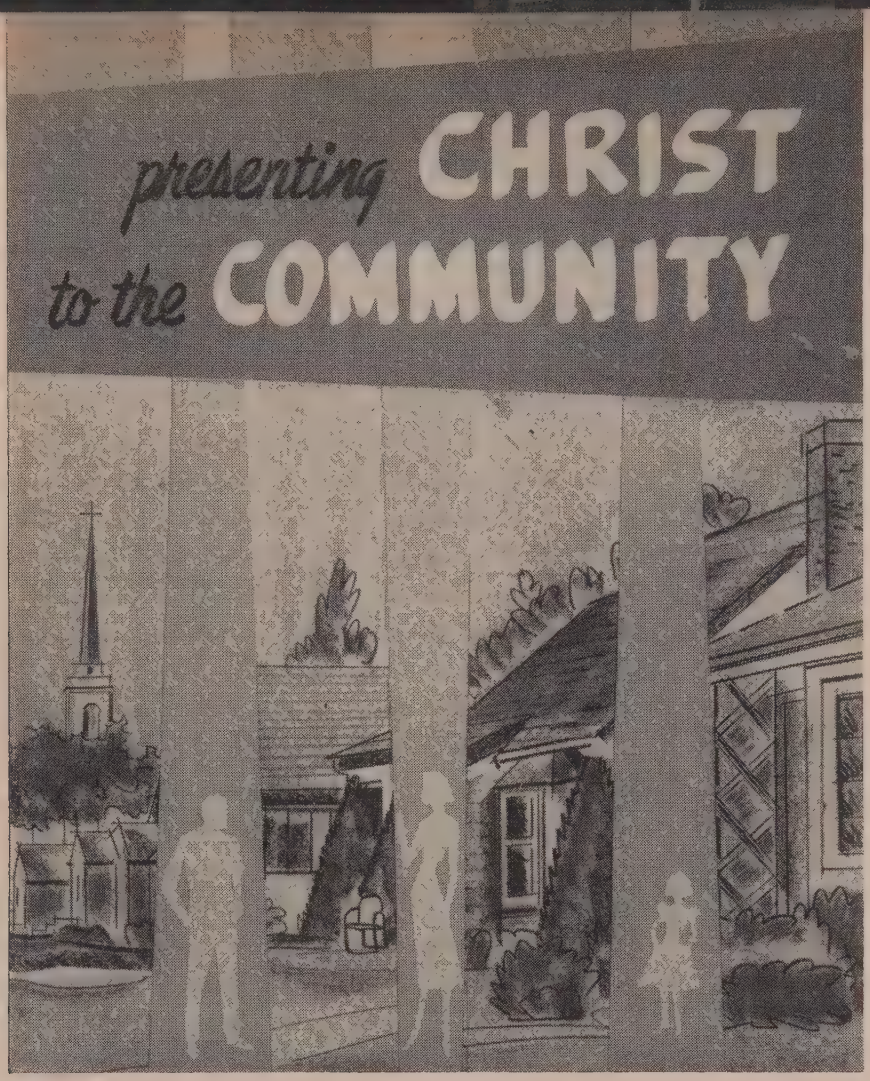
The NSSA sponsors two special weeks annually. These are "National Family Week," each spring early in May, and "National Sunday School Week" each fall. Both are promoted to help the local church reach the family and the community for Christ.

Another growing field of service is our literature, especially the monthly publication *Link* (8 pages), planned to link the Sunday Schools of America together. Its two fold emphasis is Sunday School news and practical helps for the Sunday School worker. Subscription price is $1.00 per year.

The other literature item is the *Sunday School Encyclopedia,* published annually in connection with the annual convention.

This year twin conventions are being planned in Los Angeles, October 9-10-11 and one in Grand Rapids, October 30-31-November 1. An estimated 4,000 are expected to register at each of these Sunday School events.

Seven speakers are participating in the eight major sessions and the more than one hundred leaders will participate in workshop, institute, and seminar sessions.



National Sunday School Week, Sept. 29-Oct. 6

The National Sunday School Association sponsors "National Sunday School Week" annually between the last Sunday of September and the first Sunday of October. This year National Sunday School Week is September 29-October 6. Sunday Schools, churches, and Sunday School Associations will cooperate to make the community and the nation conscious of the Sunday School.

The theme this year is "Present Christ to the Community," and it is beautifully illustrated on posters, post cards, church bulletins, and streamers. All materials needed can be ordered through the National Sunday School Association, 542 South Dearborn Street, Chicago 5, Illinois.

Building for Today

(Continued from page 11)

flexi-core construction providing floors and ceilings; inside walls were of cinderblock; plaster was seldom used. Economy with quality, no gingerbread, everything according to specification—these were some of the guiding principles of the building committee. Some changes had to be made. Some things cost more than anticipated. Some savings were effected. But when the work was done it cost within $600 of the contract price. On a $150,000 job that isn't bad.

It was with thankfulness to God and a pardonable pride that the people viewed their beautiful edifice on Dedication Day. Some of its features: A Fellowship Hall seating 400 for assemblies, 300 for banquets, also providing shuffleboard courts, ping-pong tables, and other recreational features. With Bemiswall partitions it can accommodate three large Bible classes on Sunday. The exquisite parlor, planned and furnished by a special committee of women, is the center for formal social gatherings. Attached is a kitchenette with every modern facility. The departmental quarters are of fluid construction. Folding partitions make it possible to concert the rooms quickly for worship assembly, classwork, or social events. The nursery rooms have radiant heated floors, cribs, play pens. Offices are provided for the exclusive use of the Bible school. Everything necessary for the efficient operation of a school of 1,000 is to be found in the well-planned structure.

Westwood-Cheviot leaders did not stop there. Behind the scenes the leaders were praying and planning a new school just as diligently as they had planned their new building. They followed the pattern laid down in the textbook, "Christian Education and the Local Church" (Standard). At present the church has no full-time director of Christian Education, but there is a wealth of talent available on a volunteer basis. The new plan calls for a general superintendent, four assistant superintendents, and three divisional superintendents. Together with the minister these form the planning and administrative group. Each superintendent has definite assignments. For example: Cradle Roll, Nursery, Beginner, Primary, and Junior Department leaders are responsible to the Children's Division superintendent.

Staff leaders are assigned to various phases of the program: finances, building and equipment, faculty, curriculum, pomotion, publicity, special days, evangelism, missions, recreation, audio-visual aids, leadership training.

All these workers compose a Bible-school cabinet of nearly fifty. They meet once a month. At their meetings they make written reports of progress and tell of the their plans for the coming month.

On the Sunday morning when "the new school" was introduced, four attractive Senior Hi girls came to the platform bearing large cards emphasizing the fourfold aim of the school—"Reach," "Teach," "Save," "Serve." After a brief message on each, printed blueprints of the new organization were placed in the hands of the audience. As each phase was mentioned, the new leaders (nearly 100) came forward and took their places for an impressive service of consecration. It was a thrilling moment. All attendance records have been broken every month since that time. The educational program is increasingly effective.

Every day in the week the new building is being used. Monday night the records staff is reviewing the past Sunday's achievements and making data available for the promotion staff, which takes over on Tuesday. On Wednesday the graded choirs are in rehearsal. On other nights the recreation committee is making plans for baseball, volleyball, basketball, or bowling. Evening school classes in advanced subjects are meeting — Restoration movement, missions, evangelism, or social problems. A department social is going full blast. The boy scouts are meeting. A prayer group or a calling committee is assembling. The place is a veritable beehive.

With a new education building and a new education program, the Westwood-Cheviot Bible school is moving forward enthusiastically and prayerfully to the day when 1,000 strong it will be reaching, teaching, saving, and serving for Christ and the church.

[This article appeared in THE LOOKOUT national journal of the Christian Churches, and is used by permission. The author, Dr. James DeForest Murch, editor of UNITED EVANGELICAL ACTION, is superintendent of the Westwood-Cheviot Sunday School.]

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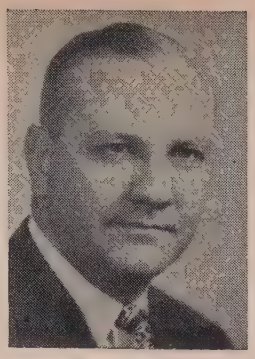

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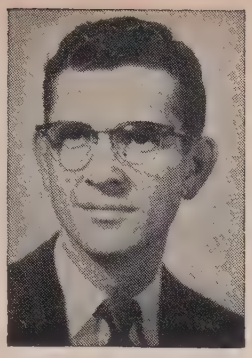

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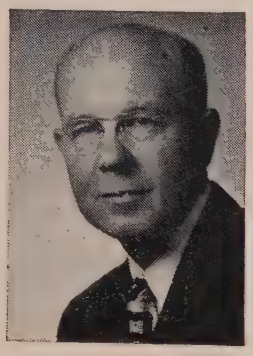

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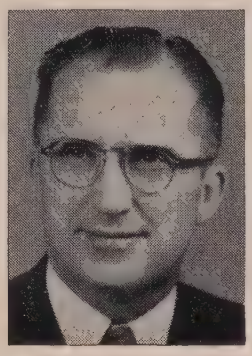

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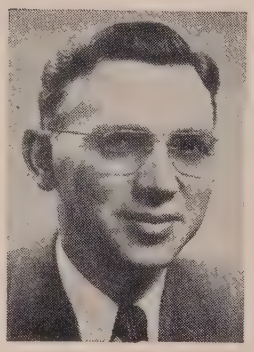

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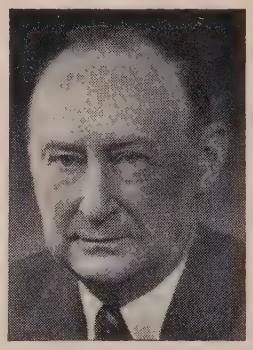
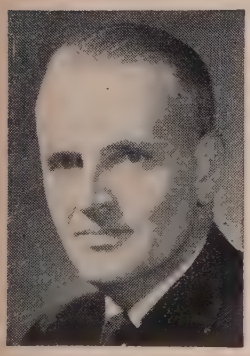
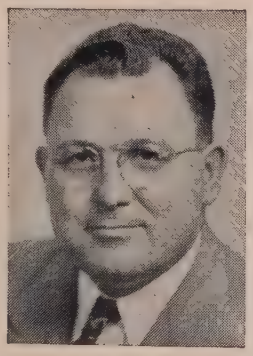


James DeForest Murch



Cyrus N. Nelson



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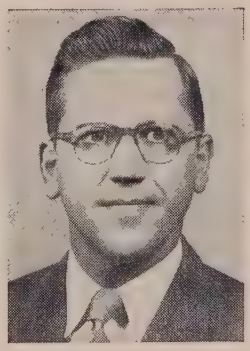

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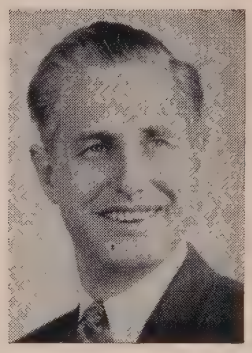

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Action Editorial

James DeForest Murch

An Evangelical Distinctive

▪ TWIN CONVENTIONS of the National Sunday School Association are being held this year in Los Angeles and Grand Rapids. Again there will be recorded phenomenal growth of this arm of the National Association of Evangelicals. Again thousands of Sunday School teachers and leaders will study and work together to improve their techniques of Christian education. Again new inspiration and power will be given the evangelical Sunday School movement.

There is much that might be said apropos this great movement, but space limitations will permit our mentioning only one of its phases—its emphasis on evangelism. The NSSA believes that the supreme task of Christian education is to teach men *to save men* and to *fit* them to live in harmony with the will of God as revealed in the Holy Scriptures.

It is interesting to read the Sunday School statistics from 1940 to the present and note that the largest percentage of growth is to be found in the Sunday Schools of the evangelical churches. Growth is by no means confined to them, however. All the churches in American Protestantism are benefiting. People are being saved every Lord's Day as a result of the new evangelistic emphasis which pinpoints instruction to win souls for Christ. Church membership in America is now at an all-time high. The churches with an evangelical Sunday School program are enjoying an almost miraculous prosperity. They are known in their communities as "alive" and "on the job" for Christ. They act like Christianity is serious business which calls for consecration, sacrifice and real hard work.

But the task before the Sunday schools of America is tremendous. Millions in our country are out of Christ. Many of these have never been contacted in any way by the church or any of its agencies. It is said that 17,000,000 boys and girls in America, four to eighteen years of age, never darken the door of the church. From this sector of our population come the potential and actual gunmen, racketeers, kidnappers, murderers, thieves and other criminals who terrorize our nation. Judges testify that ninety-seven per cent of the youths convicted of crime have never been in Sunday school. This moral situation should motivate us to evangelistic action. But the most appalling fact is that half of the population in America make no pretense of religious commitment and that half of the other half are either in the grip of false religions or are merely normal church members. These multiplied millions are lost and without hope of heaven unless Christians reach them, teach them and win them to Jesus Christ, their only hope of salvation.

Christ-honoring, Bible-believing Christians in all the churches need to join hands and pray and work in this compelling task.

Observe "NAE Week"

▪ EVANGELICAL CHURCHES throughout America will observe October 20 to 27 as "NAE Week." The theme will be "The Strength of Spiritual Unity," and emphasis will be placed on the services provided evangelicals by the National Association of Evangelicals for the past fifteen years.

The special week observance will stress the growth and development of the NAE since its inception in 1942. Attention will be called to the fact that the NAE has stayed true to its aim of providing spiritual unity without organizational union and spiritual fellowship without ecclesiastical domination.

The NAE has grown considerably in its field of service. Starting from seven proposed activity areas at the founding convention, the NAE at the present time provides services for evangelicals extending into nearly twenty areas.

Churches planning to observe "NAE Week" should write to their regional NAE office or the headquarters office in Wheaton, Illinois, for free material including bulletin covers or inserts, descriptive folders, offering envelopes and a pastor's handbook of information.

Oligarchy at Work

▪ WHEN THE WORLD Council of Churches was set up at Amsterdam in 1948 Dr. Petrus Olaf Bersell, then president of the Augustana Lutheran Church, warned that the Executive Committee could well become an oligarchy. Last month in New Haven, Connecticut he saw his fears realized. (See page 22 for Dr. Murch's news report of the New Haven meeting.)

A fellow Lutheran, Dr. Franklin Clark Fry, was chairman. The time had come for the election of the Executive Committee. Dr. Bersell arose and announced that he would be unable to vote for the reelection of Dr. Josef L. Hromadka, dean of Comenius Protestant Theological Faculty in Prague, Czechoslovakia. Many others agreed.

Dr. Hromadka is an outspoken apologist for Red Communism. He has been exposed time and time again as a menace to all the principles our free world holds dear. Dr. Bersell said that in view of Dr. Hromadka's record and statements made by him following the Hungarian revolution he could not in good conscience vote for him to be a member of "the very Sanhedrin of the World Council."

With typical parliamentary ruthlessness the chairman of the meeting ruled that the vote must be for or against the entire slate which had been proposed. Members were aghast at this high-handed procedure but were helpless to change it. The vote was ordered amidst great confusion.

Out of the seventy members of the Central Committee only 28 voted for the slate and for Dr. Hromadka. Eight had the courage to vote down the slate as a protest against Red infiltration of the WCC and the ruthless tactics of the oligarchy. The remainder of the ecclesiastical body refused to vote, a course which in effect also constituted a sharp rebuff. In spite of this, the chairman declared the slate elected, including Dr. Hromadka.

Seldom in Protestant inter-church affairs has there been such an example of totalitarian procedure. The oligarchy is already at work in the "coming great Church."

As a footnote, it is interesting to observe that Dr. Franklin Clark Fry has just been elected titular head of World Lutheranism (LWF) and that he is president of the United Lutheran Church, largest American Lutheran body, in addition to being president of the World Council of Churches, thus making him the most powerful non-Romanist ecclesiastical figure in Christendom today.

"Dare We Renew the Controversy?"

■ WE HAVE READ with great profit the four abridgements of lectures on "Evangelical Responsibility in Contemporary Theology" delivered by Dr. Carl F. H. Henry at Northern Baptist Theological Seminary and at Calvin College, published in *Christianity Today*. If any of our readers have missed the series we strongly recommend that they get it and read it.

Dr. Henry asserts that the Modernist-Fundamentalist conflict of the past fifty years is over; that classic liberalism and the old fundamentalism are dead. He says we are living in a new world in which people are not concerned with the old controversies, but are thinking in terms of unity and unanimity. Finally he calls upon evangelicals to recover their apostolic perspective, to dedicate themselves to "biblical realities" and new concern for unity.

We find ourselves in substantial agreement with the entire thesis. It was high time that some outstanding evangelical theologian of our time evaluate the evangelical position in modern history and suggest an effective strategy for coming days. Dr. Henry has done this in good spirit, with fine understanding and convincing logic.

We feel led, however, to say two things: (1) The day of controversy is not past and (2) The new ecumenical movement is a threat to the Christian faith far more dangerous than that of classic liberalism. If these two facts are overlooked in our new theological and eccelesiastical strategy we shall fail our Lord and His Church in this new day.

First, Controversy is imperative wherever there are error and apostasy from the faith once for all delivered to the saints. The history of Christianity is the history of controversy. It is of course more than that, but it is very definitely that.

The Apostle Paul, faced with judaism, paganism, gnosticism and liberalism within the apostolic church, became an accomplished controversialist protecting and perpetuating the true faith. It is doubtful whether most of the epistles would have been penned had there been no necessity for challenging error both in doctrine and life. The Apostle set the example for Christian controversy, speaking the truth in love and rising to sublime heights in his portrayals of that truth.

In crises of the faith in the nearly two thousand years of church history there have arisen many great men in the Pauline tradition who have boldly championed divine truth against human error. Without them the church would have been ravished by the enemies of God. The Modernist-Fundamentalist controversy came in one of these crises. We should thank God that there were Fundamentalists to challenge the Modernists and stem the tide of humanistic error that threatened to engulf the Church. If we think for one minute that we have passed through something dubbed "The Age of Controversy" and are moving into a new era where all is to be love and light, we are tragically mistaken. Should the day come when evangelicals will fail to speak the truth and become indifferent to the maintenance of Bible doctrine for the sake of peace, love and ecumenicity God will raise up another people to preserve and perpetuate the Church, against which the gates of hell shall never prevail. A burning love of God's revealed truth must always be combined with a burning love of all who claim to love our Lord if we are to be faithful servants of His.

This is still a day of moral declension and theological apostasy. The setting in which truth and error battle changes from generation to generation. Situations, thought patterns, approaches, strategies, emphases, techniques vary with the passing of yesterday and the dawning of tomorrow but Christ is the same yesterday, today and forever; truth, of it *was* truth, *is* truth and *will be* truth; God's plan of salvation is immutable and the true Church is indestructible. Satan and error are basically the same in every age. Controversy will go on until the author of lies and all his collaborators are cast into the lake of fire and brimstone. If we ever forget or minimize this fact we are lost.

Second, The new ecumenical movement as it is currently being promoted in the World Council of Churches is a threat to the Church of the New Testament as grave as the Modernism of yesterday. That Modernism was based on a humanistic theology and philosophy. This Ecumenism embraces all theologies and philosophies and seeks to synthesize them into a new ecumenical theology and philosophy. We feel that Dr. Henry has failed to give this important factor the place it deserves in his analysis of our new world situation.

Theologians of the new ecumenical school are convinced that all the old Bible truths, the ancient traditions of the Church, the historic theologies, modern liberalism and neo-orthodoxy must be rephrased in a new ecumenical language and restated in a new eclectic philosophical and theological apologetic for "the coming great Church." They propose that we rethink the Christian faith, reconsider our scale of priorities, redeploy our forces and cross-fertilize the churches until we are all "one mind in Christ," which to them is the "ecumenical mind." This is the very essence of compromise.

Too many of our evangelical theologians are being lured into, not compromise, perhaps, but certainly compromising situations, with promises of freedom to present their views and maintain them within the structure of the "coming great Church." They seem to be blinded to the ultimate objective of their seducers and to the cleverness of their strategy. They seem to be unaware that the apparently plausible minimal theological statements of the ecumenists are sheer compromise of Bible truth because their "Word of God" is not the Bible, their "son of God" is not the Christ of the New Testament, their "cross," their "atonement," their "resurrection," their "ascension," their "communion," their "baptism," their "second coming," their "judgment," their "Kingdom," their "Church" are not the same as revealed in the New Testament. The ecumenical "double-talk" of today is far more treacherous than the "double-talk" of the Modernist which misled so many thousands of Christian ministers and leaders in the past generation. Furthermore, it is being devised for the purpose of eventually delivering Protestantism into the clutches of a new Romish hierarchy and building a church which is not the church of the New Testament.

Evangelicals, while constructively facing their God-given task in the world today, are also faced with the necessity of controversy with a new enemy of the apostolic faith. The need for defenders of the faith is as imperative today as it ever has been in any crisis of the Christian church.

To Dr. Henry's question, "Dare we renew the controversy?" we readily agree that the answer must be "No." "No" in the sense that yesterday's Fundamentalists employed vocabularies, emphases, approaches, and strategies which are now *passe*. "No" in the sense that their mistakes, their extra-biblical opinions, their human traditions and their contentions are best abandoned as excess baggage.

(Continued on page 18)

Bert Webb | R. A. Gaglardi | Bob Cook | Edward D. Simpson | Henrietta Mears | W. A. Criswell

Two Convention Programs in One

A Feast of Good Things at Los Angeles and Grand Rapids

Wednesday, October 9 (LA); October 30 (GR)

10:00 a.m. Registration

1:15 p.m. Grand Opening—Twelfth Annual National Sunday School Convention
Presidential Address—"Five Minutes on a Satellite"— Dr. Edward Simpson

2:30 p.m. INSTITUTES

Introduction to Graded Choirs ---------- Mrs. Dorothy Rains
Nursery ---------- Miss Marjorie Ford
Beginner ---------- Mrs. Bert Webb
Primary ---------- Miss Mavis Anderson
Junior ---------- Dr. Frances Simpson
Adults ---------- Rev. Dean Dalton
Senior High ---------- Mr. William Greig, Jr.
Junior High ---------- Rev. Milford Sholund
Young People ---------- Rev. Howard Hendricks

WORKSHOPS

Drama in the Sunday School ---------- Mrs. Ethel Barrett
Girls' Clubs ---------- Miss Joy Mackay
Boys' Clubs ---------- Rev. Joseph Bubar
Sunday School Evangelism ---------- Mrs. Bernice Cory
Enrolling Men in the Sunday School ---------- Rev. C. Leslie Miller
Improving Our Sunday School Rooms ---------- Mr. Ralph Crees
Weekly Youth Meetings ---------- Rev. Gunnar Hoglund
Sunday School Superintendents ---------- Dr. Henrietta Mears
Making and Using Your Own Visual Aids ---------- Mr. Wayne Leitch

SEMINARS

6:30 p.m. Additional Institutes, Workshops and Seminars

7:45 p.m. Message—"Presenting an Available Christ"—Dr. Bob Cook

Thursday, October 10 (LA); October 31 (GR)

9:00 a.m. Devotional ---------- Dr. Charles E. Fuller

9:30 a.m. Message—"According to the Pattern" ---------- Rev. Bert Webb

10:05 a.m. INSTITUTES

Nursery ---------- Miss Marjorie Ford
Primary ---------- Miss Mavis Anderson
Apt to Teach ---------- Rev. D. K. Reisinger
Junior High ---------- Rev. Milford Sholund
Young People ---------- Rev. Howard Hendricks

WORKSHOPS

Pastor and the Sunday School ---------- Dr. Clate A. Risley
Art of Lesson Preparation for Children ---------- Mrs. Robert Ross
Home Department ---------- Rev. Robert Ross
Juniors ---------- Dr. Frances Simpson
Teaching Techniques with Chalk ---------- Mrs. James Kindell
Curriculum Building ---------- Miss Margaret Hart
Workers' Conference ---------- Rev. Lawrence Swanson
Adults ---------- Rev. Dean Dalton
Teaching Principles ---------- Mr. Henry Jacobsen
Records and Secretarial Staff ---------- Miss Betty Pershing
Beginners ---------- Mrs. Bert Webb
Planning the Opening Assembly ---------- Miss Thelma Bain
Understanding the Pupil ---------- Dr. Clyde Narramore
Handcraft ---------- Mr. Don Fellows

SEMINARS

1:40 p.m. Brainstorming Session

Editorial

(Continued from page 17)

But there is a sense in which we need in our day and time to contend earnestly for the Faith once for all delivered to the saints. There is a sense in which our battle today is basically the same as Paul's, the same as Luther's, the same as that of our fathers of the first fifty years of the Twentieth Century. May we follow in their steps and not be found weary in well doing.

In speaking thus vigorously and at length on these two phases of the subject at hand, we would make it clear that they are in no sense to be considered of paramount importance among our evangelical responsibilities. Evangelicals should, in Dr. Henry's words, glorify Christ, exalt biblical theology, preach a positive Gospel message, pray and work for revival, enlarge our Christian fellowship, develop a new social concern, achieve a new correlation with science, restudy the doctrine of the Church, insist on sound doctrine as the basis of unity, and seek with new earnestness the unity of the body of Christ. In fact in such categories we find our *chief business* in the vineyard of the Lord. Let us rejoice and be glad in it!

Capital Punishment

(Continued from page 10)

In Leviticus 20:2 capital punishment was ordered for any man who gave any of his children to Moloch, a god of the Ammonites to whom children were offered as burnt sacrifices. In verses 10-16 death was decreed for any who committed adultery, incest or carnal relations with animals. Numbers 15:32-36 relates the story of a man whom God ordered stoned to death for gathering sticks on the Sabbath.

It should be noted further that the Ten Commandments were given as individual requirements. Capital punishment was decreed in the later references cited as social or civil requirements. Modern capital punishment is not within the realm of individual responsibility but within that of the state. But of necessity it must be administered by some individual who is

then acting on behalf of the state, as it was in the days of Moses.

Jesus Christ came to fulfill the law of Moses which no one had been able to keep in its entirety. This applied to both the personal and civil requirements. We are no longer under law but under grace.

In the Sermon on the Mount Jesus made it clear that he was exalting the personal requirements of the Ten Commandments from the realm of the illegality of action to that of inner attitudes. Hence guilt was no longer to be determined by what a man did but by what he desired. Under the Mosaic law it was a crime to kill a man, but Jesus said: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:22a). Later he summarized the commandments—transferring them from negations to positives; see Matt. 22:35-40. Love to God and man should thereafter be the motivating force.

This approach to the subject of capital punishment is that of a Bible student interested to learn what the Bible, the Word of God, says in regard to it. Neither history nor present trends are here taken into consideration. Within the Bible itself, so far as the writer has been able to discover, the early decree of Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed," was never repealed. It antedated the Mosaic Law many centuries and appears as an entirely independent command of God. The basis of the requirement is as enduring as God and the image of God in which man was created. The reason assigned followed in the latter part of the verse, "for in the image of God made he man."

In the light of the final statement murder not only deprives a man of a portion of his earthly life. It is a further sin against him as a creature made in the image of God, and further, a sin against God whose image the murder does not respect.

"Certainly," someone will suggest, "the love of God cannot be discovered in this regulation." Any proper appreciation of the situation here involved depends on a right understanding of life, here and hereafter, as taught by the Bible. Man's physical life is not his most valued possession. It is secondary in that at its longest, even eighty to a hundred years, it is but an incident in comparison with eternal existence. A man's opportunity to gain eternal life is his most valued possession.

During World War II, an acquaintance, a minister of a nearby village, had a son of draft age. He had been drafted but deferred until graduation from High School. He then took his basic training and came home for his final furlough before going overseas.

Naturally his father and mother were concerned as to his safety in the service in Europe where he was going. He had been a fine Christian young man and finally said to his father, "But Dad, if we really believe in eternal life what difference does it make as to how much of it we spend here?"

He was sent overseas and was killed in the early days of the Normandy invasion. His father said afterward that the son's faith and above all his sane

(Continued on page 35)

Twin Convention Programs (Continued)

2:30 p.m. INSTITUTES

Introduction to Graded Choirs ---------- Mrs. Dorothy Rains
Apt to Teach ---------- Rev. D. K. Reisinger
Beginner ---------- Mrs. Bert Webb
Junior ---------- Dr. Frances Simpson
Adults ---------- Rev. Dean Dalton
Senior High ---------- Mr. William Greig, Jr.

WORKSHOPS

Art of Counselling Young People ---------- Dr. Clyde Narramore
Children's Church ---------- Rev. Chase Sawtell
Sunday School Enlargement ---------- Rev. D. V. Hurst
Cradle Roll ---------- Mrs. Charles Roth
Missionary Education for Children ---------- Miss Sally Ann Baird
Temperance ---------- Rev. Bergen Birdsall
S. S. Building and Architectural Helps ---------- Mr. Joseph Colombo
Sunday School Extension ---------- Rev. Art Christiansen
Putting Youth to Work ---------- Dr. Ted Engstrom
Planning a Year's Program ---------- Miss Eleanor Doan
Art of Lesson Preparation for Adults ---------- Rev. Lloyd Knox
Promotion and Publicity ---------- Rev. Sherman Williams
How to Get Pupils to Prepare Their Lesson ---------- Miss E. Ellinghusen

SEMINARS

6:30 p.m. Additional Institutes, Workshops and Seminars

7:45 p.m. Message—"Holding Forth the Word of Life"—Dr. W. A. Criswell (LA)
"Important Imperatives for the Sunday School"—Rev. Norman Townsend (GR)

Friday, October 11 (LA); November 1 (GR)

9:00 a.m. Devotional ---------- Dr. Walter L. Penner (LA)
Dr. George L. Ford (GR)

9:30 a.m. Message—"Trained, Equipped, Ready"—Dr. Henrietta C. Mears

10:05 a.m. INSTITUTES

Nursery ---------- Miss Marjorie Ford
Primary ---------- Miss Mavis Anderson
Junior High ---------- Rev. Milford Sholund
Bible Geography ---------- Rev. Ralph Harris

WORKSHOPS

Vacation Bible School ---------- Miss LaVose Wallin
Discipline in the Sunday School ---------- Rev. Aaron Markuson
How to Departmentalize and Grade the Sunday School ---------- Dr. Frances Simpson
Teaching Techniques for Children ---------- Dr. Paul Wohlgemuth
How to Plan a Sunday School Convention ---------- Dr. Risley and Panel
Full Time Youth Director ---------- Rev. H. Allen Smyth
Evaluating and Using Sunday School Papers ---------- Rev. Gustav Lundberg
Principles of Supervision ---------- Rev. Robert Ross
Sunday School Contests ---------- Rev. James Hummel
Developing Leadership in the Local Church ---------- Rev. O. W. Polen
Teacher Training ---------- Rev. D. K. Reisinger
Canvassing and Visitation ---------- Rev. Harold Etling
Story Telling ---------- Mrs. Ethel Barrett

SEMINARS

1:35 p.m. "Questions and Answers" ---------- Panel

2:30 p.m. INSTITUTES

Beginner ---------- Mrs. Bert Webb
Introduction to Graded Choirs ---------- Miss Dorothy Rains
Senior High ---------- Mr. William Greig, Jr.
Adults ---------- Rev. Dean Dalton
Junior ---------- Dr. Frances Simpson
Bible Geography ---------- Rev. Ralph Harris

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Board of Christian Education ---------- Rev. Clarence Stauffee
Introduction to Graded Choirs ---------- Mr. Robert Mitchell
Visual Aids ---------- Mr. David Van Meter
Nursery ---------- Miss Marjorie Ford
Primary ---------- Miss Mavis Anderson
Junior High ---------- Rev. Milford Sholund
Teaching Techniques for Young People and Adults ---------- Rev. Winston Miller
Reaching the Home Through the Sunday School ---------- Rev. Howard Hendricks
Handcraft ---------- Mr. Don Fellows

SEMINARS

6:30 p.m. Additional Institutes, Workshops, and Seminars

7:45 p.m. Message—"Greatest Challenge of Our Times"—Rev. Philip Arthur Gaglardi

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Air Alcohol Hearing

Temperance representatives in Washington were treated to a by-pass tactical maneuver in connection with the bills to ban alcohol from the airlines. They were asked not to press for an opportunity to testify before the Senate Subcommittee on Aviation, but rather to file written statements.

The subcommittee stated that the matter was considered as a safety measure, not as a prohibition step. "If we get to discussing the evils of alcohol, we'll never get any action on the bill," a spokesman for the subcommittee said.

A statement in behalf of NAE, filed by Donald H. Gill, assistant secretary of public affairs, stated that "Representatives of the pilots and stewardesses who have appeared before the committee have amply demonstrated the potential hazards of drunkenness aloft."

"It should be obvious," Gill stated, "that the continued toleration of liquor on planes is tantamount to condonation of the association between liquor and air travel. Yet air travel, due to its very nature, cannot be separated from the particular precautions which it necessitates and liquor cannot be separated from its effects."

Gill also cited statements of three of the major airlines which serve liquor, implying that they would be glad to drop the practice if the competitive factor could be eliminated. "Passage of the legislation now under consideration would end this round robin of competition which is causing a constant expansion of liquor service aloft," Gill said.

The course of the hearing, in which pilots and stewardesses played the key role, indicated that the senators on the subcommittee would not want to ruffle the feathers of airline and liquor interests which may like to keep the present practice alive. Observers believed that one of the bills would eventually get a favorable report, but it seemed fairly clear that it would not get out of the full committee before adjournment of the Congressional session.

Cabaret Tax Reduction

The House of Representatives approved a reduction from 20% to 10% of the Cabaret Tax with little opposition. There was virtually no church-temperance opposition on the horizon. In a voice vote there was a voluminous "aye" on both sides of the aisle, followed by several scattered "nay" votes.

However, the bill got no attention on the Senate side during this past session. What the Senate will do is the big question next year.

The reason for the lack of opposition was quite evident. Much work—most of it by the musicians' union—had secured the sympathy of members of the House to reduce what was labeled as a "discriminatory" tax. Churches, which might be expected to lead opposition to this kind of a tax reduction, knew little about the matter and were virtually silent.

The breathing spell between the sessions of Congress will give the churches their opportunity. Most Christians would be inclined to feel that this is

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certainly not among the taxes most deserving a reduction—particularly when there is still a tax on such necessary items as refrigerators and leather goods.

Added to this is the impressive argument used by the musicians in asking for the reduction. They argue that the tax has caused a closing of 40% of the places which are classified as cabarets, night clubs and roof gardens. These places combine drink, food and entertainment. The musicians want the tax reduced so as to turn the tide in the other direction, toward the opening of more night spots. But what will be the net effect of additional hundreds of night clubs across the country?

In the course of debate, an argument was made that the tax applies to certain restaurants. But this is a fallacious argument, since it is only those restaurants operating as cabarets—including the serving of alcohol—which are caught by the tax.

The Treasury Department has opposed the tax reduction. However, the musicians were evidently able to get the ear of Secretary of Labor, James P. Mitchell, who indicated in one statement that he would favor repeal of the tax.

Attention now focuses on the Senate. The Finance Committee of that body has promised that it will not take action on the measure without first holding hearings. In the meantime senators will be getting a flood of musician-sponsored mail just as the House members did this year. Whether the bill will be passed or not depends on the reaction of Christian conscience, evidenced by an offsetting volume of mail to members of the Senate.

NAE Note to Spain

Spain's ambassador in Washington, Jose Maria Areilza, stated that he had "taken due note" of comments on Spanish-American relations made by Dr. Clyde Taylor.

Dr. Taylor had cited instances where Spanish soldiers, who were evangelical believers, were arrested and jailed on religious grounds. In one case a soldier had failed to kneel at a mass which was held in connection with his military duties. Also, two Spanish soldiers in North Africa had been jailed on the grounds that they had attended an "unauthorized" service, which was in fact "a regular Protestant service of worship," Dr. Taylor stated.

"Certainly you are aware that cases of this nature bring stress on Spanish-American relations which are really quite unnecessary. To Protestants in America (this) is a total denial of freedom of conscience and the freedom to worship God according to the dictates of conscience.

"We hope, therefore, that it will be possible for you to make such representations to your government as will insure a better understanding of matters of this nature," Dr. Taylor said.

"State" on Haiti

The Department of State, in a letter to the NAE office of public affairs, underscored the two major reasons for the withdrawal of the Haiti treaty from the Senate, where it had been pending ratification.

The letter acknowledged that the treaty "had been pending before the Senate for more than two years." This was said to be due to the "opposition of several Protestant organizations" and to the fact that the Haitian government which agreed to the treaty has now been forced out of office.

Protestant church leaders were of the opinion that the omission of clauses protecting the freedom of religion could set a serious precedent in the field of treaty negotiations.

"Blasphemy" in Congress

Congressman Daniel J. Flood (D.-Pa.) received a stinging denunciation from an evangelical statesman on his use of terms during the course of a House debate. The expression of "amazement and repulsion" was contained in a letter from the Rev. Dr. Clyde W. Taylor, secretary of public affairs of the National Association of Evangelicals.

Dr. Taylor referred to a partisan debate in which Rep. Flood had welcomed the higher-foreign-aid Republicans "back to the fold after many years of dereliction." He continued, "I say, Hallelujah! They have been washed in the blood of the lamb, a condition that I have enjoyed on this bill since 1945." Later he asked Democrats if they would treat the measure as a "bastard child." The amendment for which Congressman Flood was speaking was later voted down.

Taylor called it "sophisticated oratorical blasphemy." He singled out the use of the term "washed in the blood of the lamb" as being "particularly offensive."

"Surely you must be aware that to understanding Christian believers this concept is at the very heart of biblical religion. It is vital to a relationship between God and man," Taylor said.

In conclusion, Taylor called for a public apology. "If you are at all interested in preserving the dignity of our Federal legislative body I believe you owe your colleagues, your constituents, and the Christian people of the nation a public apology."

[LATER—Rep. Daniel J. Flood, upon receipt of Dr. Taylor's protest, issued the following statement to the press: "I am sorry if I have offended 'honest and sincere people' in my remarks. My deep sense of religious conviction prevents me from giving offense intentionally to any one of any faith."]

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE

WORLD COUNCIL GROUP IN SESSION—Two leaders of the World Council of Churches are shown at its Central Committee's annual meeting in New Haven, Conn. They are Dr. Franklin Clark Fry of New York, chairman of the council's central and executive committees (left); and Dr. W. A. Visser 't Hooft of Geneva, general secretary of the council. Dr. Fry is president of the United Lutheran Church in America and the Lutheran World Federation.

WCC Central Committee Faces World Problems

■ ORTHODOX ANGLICAN, and Protestant church leaders from 21 nations turned their attention once again to the role of the Church in international affairs as the tenth annual Central Committee of the World Council of Churches met at Yale Divinity School, New Haven, Conn., July 30-Aug. 7.

More than 70 members or official substitutes on the policy-making Central Committee, whose full strength is 90, were present for the nine-day meeting.

International political and religious affairs took up most of the agenda. Communists from countries behind the Iron Curtain participated in the proceedings.

Among the "Reds" present were Rev. Gyula Murakozy of Budapest, chief administrative officer of the Hungarian Reformed Church; Dr. Ladislaus M. Pakozody of the Reformed Seminary in Debrecan, Hungary; and Bishop Gottfried Noth of Dresden, head of the Evangelical Church of Saxony. Mr. Murakozy was a substitute delegate for Dr. Laszo Pap, former dean of the Reformed Seminary in Budapest, whose retirement from that post was forced by the Kadar government shortly after the Hungarian revolt in October. Mr. Pakozody is a fraternal delegate from the Hungarian Ecumenical Council. Other Reds, such as Dr. Josef Hromadka of Czechoslovakia, who are members of the Central Committee were unable to attend.

Resolutions demanding that governments halt the testing of nuclear weapons made newspaper headlines throughout the world.

One had its origin in the politically-minded Commission of the churches on International affairs and had very little distinctly Christian content.

The CCIA statement outlined a five-point strategy and emphasized that the points are "interrelated and interdependent." They advocate first, stopping tests by international agreement; second, halting production of nuclear weapons under controls; third, developing education of national armaments, nuclear and conventional "with provision for necessary safeguards"; fourth, accelerated cooperation, with proper safeguards, of development of atomic power for peaceful purposes; fifth, "effective mechanisms for peaceful settlement of international disputes and for peaceful change."

The other statement was drafted by the Central Committee and attempted to supply the spiritual lack of the former.

Dr. Geoffrey Fisher, the archbishop of Canterbury, warned against WCC interference in diplomatic matters. He contended the giving of political advice by Churches can lead to moral indignation by the countries concerned, and "moral indignation is a dangerous dynamite that has to be controlled." The primate, however, approved the two drafts. Dr. Charles P. Taft, prominent Episcopal layman and mayor of Cincinnati, Ohio, objected to the singling out of atomic energy for special blame by the churches. He said the concern with atomic energy was inspired by fear, but that "we have to exercise pressure on a lot of other methods of warfare about which we are saying nothing." He instanced comparative church silence on the burning of Hamburg and Tokyo and said he was "willing to bet" that Napalm bombs had been used by the British in bombing forts of Oman in recent days. Others objected to the resolutions because they were not pacifist enough.

Recent attacks upon the Church in East Germany and the Greek Orthodox community in Turkey, received serious attention. Administration action to support these members of the Council was approved.

When similar action was proposed with regard to Roman Catholic countries where Protestants are persecuted, quite a debate ensued. Lutheran Bishop Hanns Lilje of Germany and Rev. Charles Westphal of France opposed.

Dr. Fisher introduced the approved resolution. Methodist Bishop Uberto Barbieri of Argentina, Bolivia and Uruguay, a council president, pleaded for a strong council condemnation of "persecution" of Protestants in predominantly Catholic countries. The original resolution was "watered down" to please the friends of Rome.

The postponed conversations between the WCC and the Moscow Patriarchate of the Soviet Russian Orthodox Church may be held after the

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summer, the Executive reported. When Dr. Visser 't Hooft transmitted the Whitsun message of the WCC presidents to the Orthodox Church of Russia he stated that the WCC remained ready to hold the meeting at a convenient date. In answer, the Patriarchate recently wrote to say that it hopes that after the summer it will be possible to fix a date for the meeting. Originally the conversations had been scheduled for last January, but were postponed at the request of the Moscow Patriarchate.

The Central Committee received the draft plan for the integration of the WCC and the International Missionary Council and recommended it to the churches for "study and prayerful consideration."

Chief spokesman for the opposition was Archbishop Michael of New York, head of the Greek Archdiocese of North and South America. He is one of the World Council's six presidents. He told the Committee that when the Orthodox Churches joined the council they were "assured" there would be no involvement in missionary enterprises.

Dr. Georges Florovsky, noted Orthodox theologian who is a professor at Harvard University, told the Central Committee of "unhappy experiences" the Orthodox Church has had with "activities of some Protestant missions in Orthodox lands." He contended there was an "irreconcilable difference" between Protestantism and Orthodoxy. Integration of the two councils, he said, would "change the character" of the World Council since it would be a "move in the direction of onesided Protestantism." The theologian added he would be "highly embarrassed" to continue in the World Council if missionary activity was conducted.

Bishop Johannes Smemo of the (Lutheran) Church of Norway cautioned against a hasty decision on the proposal. He noted that in his country there were large missionary bodies critical of the World Council because of fear that it might develop into a "super Church."

However, the smoothly greased machinery of the "powers that be" ground on. Under the plan the two councils will merge in 1960 at the time of the World Council's next General Assembly.

Other actions at New Haven included encouragement of racial integration in all parts of the world, expression of the "hope" that the Hungarian Reformed Church would be able to settle its problems, appointment of a staff member to study the WCC's role in radio and television broadcasting, etc.

The Central Committee returned its Executive Committee, including Dr. Josef Hromadka of Czechoslovakia, despite obection on the part of Central Committee member Dr. P. O. Bersell, Minneapolis, Minn., president emeritus of the Augustana Lutheran Church. Dr. Bersell protested Hromadka's role in supporting intervention of Soviet troops in Hungary and his criticism of the World Council's action in Hungary. (See editorial, "Oligarchy at Work," page 16).

Applications from five new churches were unanimously accepted: The Evangelical Lutheran Church, USA; Presbyterian Church of East Africa; Gereformeerde Church in Indonesia; Burma Baptist Convention, and Presbyterian Church of Jamaica.

It was voted that the 1960 Assembly of the World Council will be held at the University of Ceylon, at Peradeniya, near Kandy, Ceylon, and its next Central Committee at Nyborg Strand on the coast of Denmark.

Lutherans of the World Meet in Minneapolis

■ A CROWD ESTIMATED at between 75,000 and 100,000 persons nearly filled the Minnesota State Capitol's sprawling approaches to join in the final event of the Lutheran World Federation's Third Assembly which was held on August 25.

The throng was described as the largest in the history of American Lutheranism.

Under a sweltering sun, the huge audience sang the hymns of the Lutheran Church and heard Lutheran leaders answer the challenges of a dramatically portrayed "critical world." Before a platform fronted by national flags of the federation's 61 member churches sat several hundred official delegates, shielded from the sun by oriental-type straw hats.

Lutheran clergymen dressed in full eccesiastial raiment marched to the Capitol steps as a 2000-voice choir sang "Praise to the Lord, the Almighty."

Bishop Hanns Lilje of Hannover, Germany, in the president's message on the opening day called on Lutherans to make a courageous and timely confession of their faith to a world "rent asunder by countless, almost insuperable tensions."

He said that "like an electric current there ought to go out from this great international assembly a great, united stimulus of faith as we renew our pledge of allegiance to Jesus Christ."

However, the Lutheran leader warned, "we do not seek to escape from the world by retiring into the cells of piety when we assert this; rather, we seek to orient ourselves toward Christ who is the answer to all the difficulties, anxieties and fears of our generation."

Bishop F. Otto Dibelius of Berlin, head of the Evangelical Church in Germany, issued a ringing bell for Christians to take an active part in the struggle against materialistic Communism.

Communist oppression may force the Lutheran Church to change its structure to survive in Iron Curtain countries, said Bishop Fredrich Wilhelm Krummacher of Pomerania. This change could be from the semi-state Church form common in Germany to "new forms of free and active congregations ready to witness and if need be to battle." The bishop added that "we are never fighting for a lost cause even if our present church forms should have to be discontinued. We who live in countries ruled by Communism and are aware of the radical changes in our social conditions have the duty as well as the freedom soberly to examine the question whether or not the traditional parochial system of the folkchurch should be superseded by new forms."

FINAL

LATE NEWS AT PRESS TIME

● BILLY GRAHAM'S New York Crusade ended Sunday evening, September 1, with a huge rally in Times Square. Total attendance at Crusade meetings of all sorts totalled 2,205,600. Total recorded decisions, not including weekly TV decisions or Times Square Rally, were 56,767.

● BOSTON RADIO broadcasting station WMEX has cancelled the Fellowship Hour of the New England Fellowship of Evangelicals and other evangelical programs in line with the policy of the Broadcasting and Film Commission of the National Council of Churches. The Fellowship Hour has been broadcast for more than twenty years.

● DR. SAM MORRIS, nationally-known prohibition leader, will speak over the coast-to-coast facilities of the National Broadcasting Company radio network on World Temperance Sunday, October 27, at 6:15 p.m., CST. His theme will be, "Repeal Results."

● A. HERMAN ARMERDING, business man and professional engineer, active in various evangelical enterprises, passed to his reward at North Plainfield, N. J., August 6. Mr. Armerding at one time headed the Industrial Chaplaincy Commission of the National Association of Evangelicals.

● INTERPRETATIVE DANCES were featured at the daily morning worship services of the United Christian Youth Movement convention at Estes Park, this year. The UCYM is an affiliate of the National Council of Churches.

● SPECIAL PRAYER observances September 23, to mark the centenary of the "Great Spiritual Awakening of 1857," are being promoted by the Spiritual Life Commission of the National Association of Evangelicals.

● MISSIONS EXECUTIVES of the Evangelical Foreign Missions Association and related bodies will hold their Annual Retreat in Winona Lake, Ind., October 1-4 at the Westminster Hotel. Three major topics will be under consideration: (1) Mission Board operation; (2) Nationalization of the Church on the field and (3) Inter-Mission relationships.

● DR. A. P. GURUSWAMY of Ceylon, noted leader in the World Evangelical Fellowship, drowned last month, according to advices from Washington. He was a leading banker and government official. He headed the Evangelical Fellowship of Ceylon and was at the time of his death a vice president of WEF.

PUBLISHING HOUSE EXPANDS—The Board of Trustees of the United Brethren Publishing Establishment has authorized the purchase of two business buildings in the heart of Huntington, Indiana for purposes of expansion. The publishing plant presently occupies the adjacent five-story structure on the right of the photo above. Offices of the United Brethren in Christ national headquarters will also be located in the new property. Mr. Don Hammel, business manager, has announced extensive improvements, including a $20,000 passenger elevator. The denomination is a constituent member of the National Association of Evangelicals.

His talk was one of the frankest outlines of the Church's dilemma behind the Iron Curtain presented at the assembly. "Pain, suffering and persecution are some of the means by which the Lord unites His Church," he said. "The Church will experience anew that seasons of tribulation, oppression and even bloody persecution may be especially blessed and profitable."

Lutherans compose the largest bloc of Protestants in the world (71,000,000). The LWF alone has a membership of 49,500,000. Four church bodies in four countries were voted into membership at Minneapolis. They are the Evangelical Lutheran Church of Oldenburg, West Germany; the Evangelical Lutheran Church of Hong Kong; the Lutheran Church of Mexico; and the Mekane Yesus Evangelical Church in Addis Ababa, Ethiopia. Together, they have more than half a million communicants.

Among official actions of the Federation were moves (1) to restudy the Lutheran confessions, (2) to restudy Roman Catholic theology, (3) to urge the Commissions on Liturgy and Theology, (4) to launch a world-wide program of Gospel proclamation (5) to foster Lutheran participation in the world Council of Churches.

Dr. Franklin Clark Fry of New York was unanimously elected the new president of the Federation. He is the first American to head the agency.

Dr. Fry, who is president of the United Lutheran Church in America, will serve for a five-year term. He succeeds Bishop Hanns Lilje of Hannover, Germany. He also is chairman of the Central Committee of the World Council of Churches and holds many other positions in the ecumenical movement and in American Protestant church affairs.

education

NUCS Reports Growth in Christian Day Schools

LAKE GENEVA, Wis.—Some 37,000 pupils are currently enrolled in 137 day schools affiliated with the National Union of Christian Schools, it was reported at the group's 37th annual convention here.

John A. Vander Ark of Grand Rapids, Mich., director of the union, said the schools are growing at the rate of about 2,000 students a year. During the last three years ten new schools were developed annually, he said.

A report by the union's teacher recruitment committee said it had accelerated efforts to recruit badly needed instructors for the Christian schools. During the last year, the committee said, grants of $13,040 were made to 50 college students who are studying to become teachers.

Schools represented in the union are controlled by parents of the Calvinistic faith, mostly members of the Christian Reformed Church. They are operated by societies independently of churches.

Theme of this year's convention was "Continuing Our Onward Course." Dr. John Bratt, professor of the Bible at Calvin College, Grand Rapids, gave the keynote address. He traced the development of the Christian day school.

The education committee's report revealed that the high point in its program last year was the publication of the first in a series of three literature books for grades 7, 8 and 9. It was entitled Book I-Pilot Series in Literature. Books II and III will be issued in one-year intervals, the committee said.

Total net income for the fiscal year ending June, 1957, was $53,576, with expenses at $51,071, the treasurer's report showed. A 1957-58 budget of $60,500 was adopted at the close of the convention.

Friends Bible College In Expansion Program

HAVILAND, Kan.—Friends Bible College here has embarked on an expansion program. Funds have been received for the completion of Phillips Hall, three-story brick dormitory for women. A new Gymnasium-Auditorium is nearing completion.

The Board of Directors has authorized President Sheldon G. Jackson to proceed with plans to establish and construct a modern fireproof residence for retired men and women at or near Topeka. In conjunction with the program the College is planning to establish courses in gerontology and a work-study program for retired people. The new project would accommodate 300 persons.

A largely increased enrollment is expected at Haviland this year.

School of Ministry At Milligan College

MILLIGAN COLLEGE, Tenn.—The first annual School of the Ministry, with an enrollment of 355, was held this summer on the campus of Milligan College. The registrants came from many states and included educators, evangelists, ministers, and local church leaders of Christian Churches.

The School is the "spirtual heir" of the old School of the Ministry held from 1930 to 1955 at Lake James in Northeastern Indiana. For the first time in the history of this effort the dreams and the goals of its founders have been measurably achieved.

Chosen as the 1958 officers were: Harold Scott, Columbus, Ohio, Dean; John Greenlee, Wichita, Kansas, Registrar; and Donald Cox, Indianapolis, Indiana, Bursar. Four members of a continuation committee who are to work with these three men in formulating plans for the 1958 School of the Ministry include: Ting Champie, Enid, Oklahoma; James Smith, Oaklandon, Indiana; Dr. Dean Walker, Milligan College, Tennessee; and Dr. Ross J. Griffeth of Eugene, Oregon. The next session of the School of the Ministry will be held on the campus of Milligan College August 18-22, 1958.

Tennessee Temple Will Enroll 1,000

CHATTANOOGA, Tenn.—Tennessee Temple Schools, located in the Highland Park section of Chattanooga, begins its eleventh years of the training of young people this September, according to Dr. Lee Roberson, president.

On July 3, 1946, under the leadership of Dr. Roberson, pastor of the Highland Park Baptist Church, the church voted to organize Tennessee Temple College and Bible School for the purpose of training young men and women for Christian service. The plans were immediately put into effect to open a school in September of that year beginning with two years of college and three years of Bible school. At the beginning of the fall term 109 students enrolled in both schools. As the need arose two years were added

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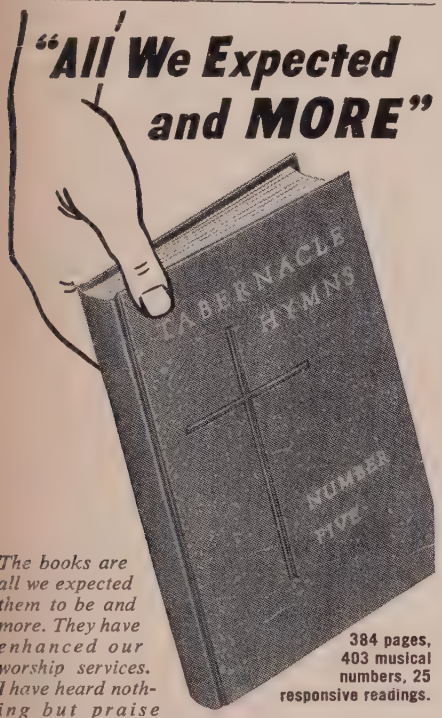

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to the liberal arts course, and in 1948, the Seminary was added for the purpose of theological training. Recently, Tennessee Temple Grammar School was added as an integral part of Tennessee Temple Schools.

From this humble beginning in 1946, the school has undergone a phenomenal growth. Last term 996 students were enrolled in the schools; 35 states and 12 foreign countries represented.

The enrollment for Tennessee Temple Schools this next term is expected to exceed the enrollment of any previous year in the history of the school. According to a survey made recently, more than 1,000 students expect to be enrolled in Tennessee Temple Bible School, College, Seminary, and Grammar School.

Midwestern Academy Expands Facilities

CHICAGO.—Because of the popular acceptance of Midwestern Christian Academy in its first year, the school board approved a complete remodeling which will more than double its capacity. The Academy, located at 3469 N. Cicero Ave., is a Christian grammar school (kindergarten and grades 1-8) and was conceived and planned by the board and congregation of the Midwest Bible Church in the spring of 1956. As originally planned the building had accommodations for ninety pupils with four teachers. The first day of vacation saw ground broken and work begun on a completely new plant with accommodations for over two hundred ten pupils and six teachers, including a new kitchen and lunch room.

In August a special cornerstone-laying ceremony had Dr. Enock Dyrness of the National Association of Christian Schools as the principal speaker. In October a formal dedication service will be held with congratulatory addresses by outstanding Christian educators followed by an open house wherein the entire facilities will be presented to the public.

Seventh-Day Adventists Plan First University

WASHINGTON, D. C. — (RNS) — Plans for establishing the first Seventh-day Adventist university were announced by the denomination's world headquarters here.

The new institution, to be located in the Washington area, will be known as Adventist University. The announcement said that articles of incorporation, a constitution and by-laws had been adopted and filed with Maryland education officials.

President of the university will be Ernest D. Dick, former president of the Seventh-day Adventist Theological Seminary here, which will become one of two major schools of the new institution.

Dr. Winton H. Beaven, a professor at the seminary, will be dean of the university's school of graduate studies, and Dr. Charles E. Weniger, present dean of the seminary, will serve in that capacity in the university's theological school.

First classes will begin on June 17, 1958 in the present facilities of the Theological Seminary.

The announcement said that once a decision is made on location, "work will begin immediately on the new campus."

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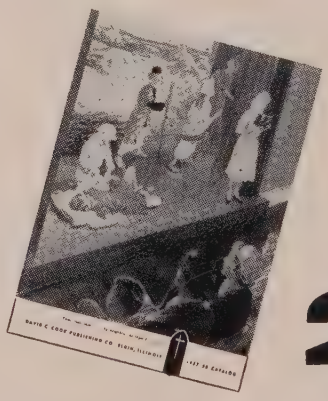

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sunday school

NSSA Summer Conference Doubles Its Registration

CHICAGO.—The fifth annual NSSA summer conference at Maranatha Bible Camp, near North Platte, Nebraska July 31-August 4 was by many standards the best in five years. Registration doubled a year ago, with over 300 enrolled for the five-day conference.

Nine states were represented in the region. Kansas was second to Nebraka in numbers. Twenty-three denominations were listed in the conference enrollment and over 50 pastors attended.

Rev. Dean Dalton of Baptist Publications, Denver and Rev. C. Leslie Miller of Union Gospel Press, Cleveland were the evening speakers.

Rev. DeLos Holmes, Christian and Missionary Alliance district Sunday School secretary, Fremont, Nebraska; Miss Marjorie Ford, Scripture Press; Miss Violet Youngberg of Trinity College and Seminary and a representative of Gospel Light Press; Dr. Edwin J. Potts, Dr. and Mrs. Clate A. Risley of NSSA completed the staff.

Assemblies of God Teacher Training

SPRINGFIELD, Mo.—The Assemblies of God Sunday School Department has issued 44,390 teacher-training certificates from October, 1956 until May, 1957, according to records in the workers' training division of the department.

Receiving certificates were teachers, officers, and leaders in Sunday School work who completed the prescribed course of study. The total for the 1956-'57 Sunday School year is already 1,583 more than for the same period of time a year ago.

The Assemblies of God directs an active teacher training program, providing a prescribed text book each year for special course work. Leaders of the Sunday School Department and district directors assist in teaching the course each year.

Issuing more than 2,000 certificates each and ranking in the top seven districts of the Assemblies of God were Oklahoma, with 3,031; Arkansas, 2,863; Southern Missouri, 2,572; Southern California, 2,367; Northern California and Nevada, 2,199; the Northwest, 2,053; and the North Texas District with 2,013.

Baraca-Philathea Union Holds World Wide Meet

MOUNT VERNON, Va.—More than 800 registrations from members of Baraca and Philathea Bible Classes throughout the United States and Canada were received for the Fifty-sixth Annual World Wide (Interdenominational) Baraca Philathea Convention held August 12-17, at St. Thomas, Ontario. Officers elected for the ensuing year were: President—Mr. William A. Fox (Ohio); Vice President—Mrs. William Herriott (Illinois); Secretary—Mrs. Howard Griswold (New York); Treasurer—Miss Helen May Young (Kentucky).

Headquarters of the World Wide Baraca Philathea Union are maintained here at "The Tower House on the

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youth

Walther League Votes Funds for Expansion

STILLWATER, Okla.—Collection of an extra-budgetary fund of $225,000 next year to expand the work of the International Walther League was approved by delegates to its convention here. The league is the youth organization of the Lutheran Church-Missouri Synod.

The fund will be a thank-offering in connection with the league's 65th anniversary. Eighty league members pledged $10,000 towards the total at a pre-convention meeting.

The money will be used in a "New Dimensions program that seeks to double the league's present 100,000 membership in the next five years. The overall aim is to "win more members to active service to Christ."

Carl S. Heldt of Evansville, Ind., was re-elected to a third one-year term as president.

7,000 in German National Christian Endeavor Meet

KIEL, Germany—Dr. Daniel A. Poling of Philadelphia, president of the World's Christian Endeavor Union, told the annual conference of the movement's German branch that Christian youths from many countries are praying for the reunification of Germany.

More than 7,000 young people from West Germany and other countries participated in the meeting, theme of which was "You Belong to God." They also discussed plans for a world Christian Endeavor conference scheduled to be held July 23-27, 1958 at Frankfurt-on-Main, West Germany.

Non-German delegates to the conference came from the United States, Iran, Sweden, Norway, England, Holland, Switzerland and Greece.

There are about 20,000 Christian Endeavor members in West Germany. The German movement is over 60 years old.

evangelism

Graham to Make Caribbean Tour

GUATEMALA CITY — Protestant sources here said Billy Graham will make an evangelistic tour of seven countries in the Caribbean area early in 1958.

They said the tentative dates for a Guatemala visit, set by the Graham organization and Protestant groups here, are Feb. 11-12.

Other countries in which Mr. Graham will hold crusades, the sources said, are Cuba, Haiti, Mexico, Costa Rica, Venezuela and Panama. They did not disclose dates for these visits.

The Protestant spokesmen said that so far as they knew the tour would represent Mr. Graham's first visit to Central America.

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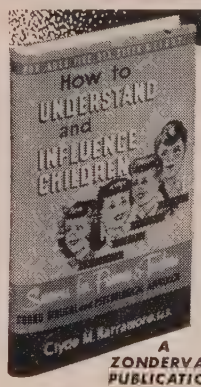

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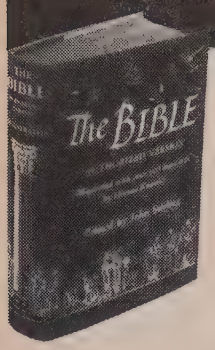

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The Crusade in Guatemala, they said, will include a tour of 14 of the country's most important cities by two Latin American evangelists three weeks prior to Mr. Graham's visit. Then ten days before his arrival, they said, a Billy Graham associate will make a tour throughout the country in preparation for the evangelist's campaign.

ICEF Dedicates Wolf Lake Campus

MUSKEGON, Mich.—Two-hundred-fifty friends, Child Evangelism Fellowship leaders, students and staff gathered at Wolf Lake, ICEF Institute's new campus at Muskegon, Mich., for the dedication, July 27. Friends came from a number of cities in Michigan, Indiana, Illinois and as far away as Toronto, Canada.

Rev. Franklin F. Ellis, Institute president and director of the International Child Evangelism Fellowship, was in charge of the outdoor program held in view of picturesque Wolf Lake.

H. J. Taylor, chairman of the ICEF committee, who was largely instrumental in acquiring the twenty-two acre grounds, gave a brief history of the steps that led to the transferring of the property from Youth Haven Boys' Home to ICEF. He also told of acquiring additional property of twenty acres adjoining the present campus for future enlargement. He said, "Child Evangelism Fellowship has a very important task to find people of leadership ability and experience. But it is also essential that we develop an educational program to prepare leaders."

PRESS

"Sword of the Lord" 1958 Sermon Contest

WHEATON, Ill.—Dr. John R. Rice, editor of *The Sword of the Lord*, has announced the Fourth Annual Evangelistic Sermon Contest with awards totaling $1,600 for the ten best sermons submitted. First prize will be $300, second prize, $250, third prize, $200, with three prizes of $150 each, and four prizes of $100 each. Sermons must be original, previously unpublished, and must be addressed particularly to the unsaved. All contest entries must be in the editorial offices of *The Sword of the Lord*, Wheaton, Illinois, by December 1, 1957. Other sermons beside the ten winners will be purchased for publication if good enough.

chaplaincy

Air Force to Reduce Protestant Chaplains

WASHINGTON, D. C. — (RNS) — The Air Force announced it will diminish its ranks of Protestant chaplains by up to 117 before the end of the year, in keeping with slashes in military personnel.

Protestant chaplains will be reduced in number because their group is the only one currently over strength, the Air Force said. Roman Catholic chaplains are under their quota and Jewish chaplains will meet theirs by Sept. 1.

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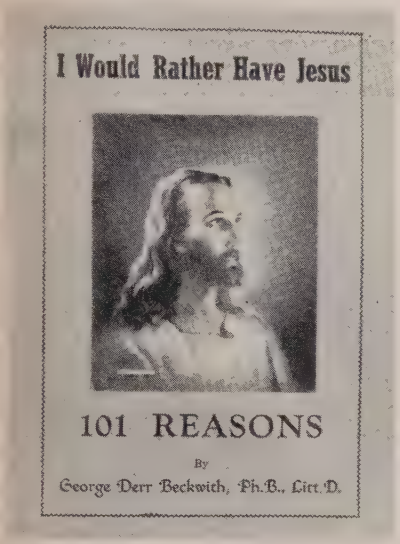

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Inter-church

Liberal Yale Professor Attacks Neo-Orthodoxy

STAR ISLAND, N. H.—(RNS)—A Yale University philosophy professor in an address here, lashed out at neo-orthodoxy which he called "rubbish" and a "strange theology" that is "widely accepted."

Dr. Brand Blanshard told the annual Conference on Religion in the Age of Science that "why sensible, happy, healthy cheerful American youth should adopt such rubbish I don't know." The meeting was attended by 226 scientists, clergymen, educators and other scholars.

He said he could understand why European Protestants turned to neo-orthodoxy after a war which left much of the continent in ruins but it was out of place in the United States.

Dr. Blanshard, a former president of the American Philosophical Association, said liberals seem to have become "fightened" when they saw that the attempt to harmonize philosophy and science with theology would eventually lead to a situation "where no Christian position was safe." And in their fear they "withdrew into neo-orthodoxy," he said.

The Yale philosopher said that as neo-orthodoxy declares that man cannot trust his reason to know the will of God one of its greatest dangers is that irrational positions can easily be taken.

Star Island is owned and operated jointly by Unitarian and Congregational laymen. It is said to be the only island in the United States dedicated solely to religious and educational purposes.

World Presbyterians Agree to Admit Reds

STONY POINT, N. Y.—(RNS)—Theme of the 18th General Council of the World Presbyterian Alliance, to be held at Campinas, Brazil, July 27-Aug. 6, 1959 will be "The Servant Image," the Alliance's executive committee decided at a meeting here.

The theme was chosen after a lengthy discussion led by Dr. John A. Mackay, president of Princeton (N. J.) Theological Seminary, who is president of the Alliance. He said that emphasis was needed on the Servant Image particularly with reference to the Church, which was becoming an end in itself in many quarters.

Dr. Marcel Pradervand of Geneva, Switzerland, the Alliance's general secretary, reported that work had begun on restoration of the Calvin auditorium in Geneva as a historic Reformed center. The auditorium is a building in which John Calvin, John Knox, and other leaders of the Reformed faith preached and taught. The work of restoration, Dr. Pradervand said, would be completed by 1959.

When poor old Jonah learned to cry out, "Salvation is of the Lord" God just whispered a few words to the fish, and "it vomited Jonah upon the dry land."

And Israel is like that, scattered among the world nations, she can say with Jonah of old, "Out of the belly of hell cried I." Like the fish of old, the nations surely have the indigestible Jonah (Israel) churning about in their insides.

But soon the Divine whisper will come; and the nations will vomit their millions of Jonahs onto the beckoning shore of "Eretz Yisroel," the Land whose soil is beloved of every Jew. And then these Jonahs will go to every Ninevah on earth, and make known the saving grace of the Lord Jesus Christ! Then will be fulfilled the prophecy of Zech. 8:23:—

"Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you."

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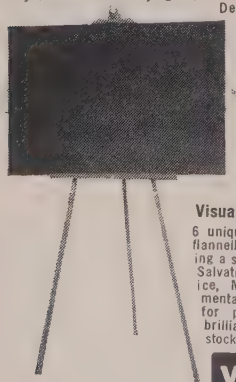

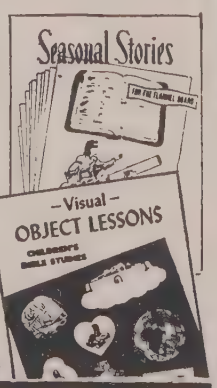

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The executive committee is composed of 27 members representing the 68 Presbyterian and Reformed Churches and 42,000,000 members of the Alliance in 45 countries.

Two churchmen from behind the Iron Curtain attended the executive committee meeting. They are Dr. Ladislaus Pakozdy, a professor at the Reformed Theological Seminary in Debrecen, Hungary, and Pastor Gyula Marakozy, general secretary of the Reformed Church of Hungary. Earlier they were formally accredited to the meeting of the World Council of Churches' Central Committee in New Haven, Conn.

Mennonites Voice Concern Over World Armament Race

KARLSRUHE, Germany—(RNS)—Concern over the continued armaments race among nations, which it said "threatens the life of mankind and conflicts with God's will and Gospels," was voiced by the Mennonite World Conference here in a message to Christians.

It urged all Christians to reject anything that conflicts with "reconciliation in Christ."

Earlier, the conference had adopted a resolution warning nations testing or experimenting with nuclear weapons against their "unpredictable dangers."

The resolution said atomic weapons "threaten mankind's health for an unpredictable time" and added that the moral obligation of governments in the matter goes "far beyond political considerations."

The Mennonites sent a message of greeting to their co-religionists in the Soviet Union expressing hope that Russian delegates will be allowed to participate in the 1962 world conference to be held in Winnipeg, Canada.

Soviet authorities had refused travel permits for Mennonites to attend the conference here.

Some 250 delegates and about 1,000 guests attended the conference. The delegates voted to hold the next Mennonite World Conference at Winnipeg, Canada, in 1962.

PUBLIC AFFAIRS

Church Hospitals Get USA Housing Loans

WASHINGTON, D. C.—(RNS)—The Housing and Home Finance Agency has initiated a new program under which hospitals operated by religious groups qualify to obtain loans for the construction of housing facilities for student nurses and interns.

As the result of a broadening of the eligibility requirements of the Housing Act of 1957, hospitals operating an approved school of nursing, whether public or private, may apply for loans as long as the hospitals make no profit.

Loans made under this program carry a 2 per cent interest rate and must be amortized over a period not exceeding 40 years.

John C. Hazeltine, commissioner of the housing agency, said that all loans will be granted on a "business-like basis."

"Each loan must be sound and stand on its own feet backed by pledges of specific income to amortize it," he stated.

Northeast Airlines Adopts Clergy Fares

WASHINGTON, D. C.—(RNS)—Northeast Airlines announced here it will grant a 50 per cent discount on passenger fares to clergymen travelling in the USA effective Sept. 15.

R. B. Stevenson, the airline's assistant director of sales, said the reduced rates also will apply to ministers going to Canada, provided the Air Transport Board in that country approves the discount.

Northeast is the largest line so far to grant reduced clergy fares since Congress passed a law last year authorizing airlines to do so. Other companies now offering lower rates to clergymen include Central Airlines of Washington; Bonanza Air Lines of Las Vegas, Nev.; and Cordova Air Lines of Anchorage, Alaska.

In this country the reduced fares must be approved by the Civil Aeronautics Board.

Clergy Social Security And Tax Law Liberalized

WASHINGTON, D. C.—The House Ways and Means Committee approved a bill to extend for two years the period in which ministers, missionaries, and members of religious orders may elect social security coverage.

The deadline for election of such coverage (except for newly-ordained ministers) was April 15, 1957. The new measure, sponsored by Rep. Burr P. Harrison (D.-Va.) would extend the deadline to April 15, 1959.

It also provides that clergymen who erroneously thought they were covered as employees of non-profit institutions will have their coverage legalized. Such ministers will have to change over and pay their social security tax on a "self-employment" basis as do other clergymen.

Many pastors may be able to claim refunds for taxes paid on housing allowances in the years 1954-56, as a result of new regulations issued by the Internal Revenue Service. The regulations give a literal interpretation to legislation passed by Congress in 1954 permitting ministers to deduct for income tax purposes an allowance given them in lieu of a parsonage or other housing as part of their compensation.

The refunds will be possible through the amendment of a rule tentatively adopted by the Internal Revenue Service in 1954, that a religious agency must designate in advance that part of a clergyman's income is to be considered a housing allowance. Under the new regulations action may be taken by the employing agency any time before January 1, 1958, to retroactively designate part of the minister's salary as a housing allowance. The clergyman will then be permitted to deduct the amount of such an allowance he has spent since 1954 to obtain housing.

After January 1, 1958, housing expenses will not be deductible unless there is an advanced designation by the appropriate group. The new regulations also exempt from taxes any expense incurred by a clergyman in paying housing, including amounts paid for purchase of a home, or for maintenance or utilities in a home already owned by him.

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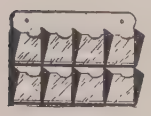

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Denominations

Southern Baptists to Seek 475,000 Converts

DALLAS, Tex.—A goal of 475,000 converts for 1958 and a day of commitment to soul winning has been announced by Dr. Leonard Sanderson, secretary of evangelism for the Home Mission Board of the Southern Baptist Convention.

The day of commitment will be Sunday, January 5, 1958. At that time, members of 30,834 Southern Baptist churches will be asked to sign cards pledging a personal attempt "to win non-Christians to Christ during the year."

The evangelism leader, with offices in Dallas, said that more than one out of every three persons in the United States is not affiliated with any church. He said, "If members of churches do not become recruiters for Christ, they miss one of God's choicest blessings."

Last year Southern Baptist churches registered 384,627 baptisms. Dr. Sanderson said that figure represents one convert for every 27 church members.

Presbyterians Approve Voluntary Segregation

WEAVERVILLE, N. C.—Voluntary segregation of the races in churches and schools, and in other social relationships, "is not unchristian" but "for the highest interests of the races" the board of directors of the *Southern Presbyterian Journal* said in a resolution adopted at its annual meeting here.

The publication speaks for a conservative element within the Southern Presbyterian Church. Several years ago it militantly opposed a movement to merge the Southern Church with the Presbyterian Church in the USA ("Northern") and the United Presbyterian Church.

"We are convinced that the matter of enforced integration is largely politically motivated and is being used by politicians for partisan advantages," the resolution said. "Out of this unfortunate contest, fraught with political implications, this problem has been thrust upon us in the churches."

The board expressed its "profound conviction" that the race problem is basically a sociological one and must be considered and solved from that point of view.

"In this field we believe that God expects us to use the sanctified common sense He has given us in the light of reality, not impractical theory," it said. "This patent fact has only too often been ignored in the discussions of the subject."

The resolution maintained that much which "purports to be Christian race relations has nothing to do with biblical Christianity but works toward the destroying of racial integrity as it has developed in the province of God."

"We recognize that God is no respecter of persons; that all are sinners, needing redemption in Christ; and that within the area of genuine Christian fellowship there is no difference between races," the board said. "At the same time we insist that the integrity

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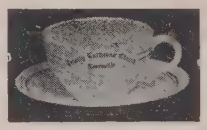

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of each race should be a matter of paramount importance and grave concern."

The board charged that those who "use their religious positions to introduce unnatural contact and relationships between races" are doing a disservice to the individuals concerned and to the entire cause of race relationships.

Wisconsin Synod Rejects Break With Missouri Synod

NEW ULM, Minn.—(RNS)—After an eight-hour debate, the Evangelical Joint Lutheran Synod of Wisconsin and Other States rejected a report from its floor committee proposing a suspension of fellowship relations with the Lutheran Church-Missouri Synod.

The vote was 77-61 with eight delegates abstaining.

Before the vote was taken, Rev. Oscar J. Naumann of St. Paul, Minn., synod president, summarized the situation in this way:

"We are all agreed on the issues that lie between us and the Missouri Synod. The difference in our midst is this: shall we break now or shall we at the request of our sister synod (Missouri) try once more to compose our differences?"

The majority favored continuation of the discussions carried on by the joint committees.

The Wisconsin Synod objects to certain practices of the Missouri Synod which it regards as "unionistic." These include sponsorship of scout troops, military chaplains and cooperation with other Lutherans.

A multi-million dollar building fund collection was voted by the synod in view of climbing enrollments at its educational institutions.

The delegates also approved a $5,000,000 budget for the next two years.

WORLD-WIDE

Romanists Step Up War on Protestants

WASHINGTON, D.C.—(RNS)—The Roman Catholic Church has decided to establish a center of operations in Bogota, Colombia, for the purpose of gathering information and of coordinating the activities of Latin American bishops, religious orders and lay organizations. *Vision* magazine recently stated that the center will head up the church's "campaign against Communism and Protestantism in Latin America."

"The Vatican views with alarm the progress of Protestantism in South America," *Vision* explained, "and it is believed that this is due to the power of the dollar. Well-equipped Protestant schools, the distribution of Protestant reading matter, the powerful Protestant missions, and the possibility that the future directors of these missions can be trained in Latin America, are the main factors in the spread of Protestantism in Mexico, Central and South America."

According to *Vision*, one of the problems about which the Catholic Church is most disturbed is the supposed scarcity of priests and Catholic missionaries in Latin America. In order to alleviate this situation the new center in Bogota will establish relations with

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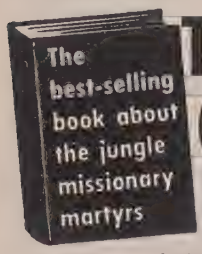

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Catholic peoples of other parts of the world, so that the importation of religious personnel may be increased. In the last few years Spain has sent 188 priests, and hundreds more have gone to Latin America from Portugal, Italy, Canada and the United States. "Nevertheless, the Vatican is still worried."

The magazine article concluded by stating, "The Catholic Church is considered to be at a disadvantage, as far as money and material possessions are concerned, and one of the main objectives of the center will be to remedy this."

Thailand Presbyterians Merge With Union Church

BANGKOK, Thailand—(RNS)—The American Presbyterian Mission in Thailand ended its 130-year history when it was integrated into the Church of Christ in Thailand at ceremonies here.

Leaders of the Presbyterian Church in the USA turned over the mission's assets to two officials of the national Church: the Rev. Puang Akkapin, moderator; and the Rev. Leck Taiyong, general secretary.

A statement on mission integration was adopted at the conclusion of the six-day General Assembly of the Church of Christ. After the statement was signed, officials of the Church and American fraternal workers joined in receiving Holy Communion.

The Church of Christ is a union of Presbyterian, Baptist and Disciples bodies in Thailand, with Presbyterians representing about 90 per cent of its some 10,000 members.

personalia

P. H. Welshimer, fifty-six years minister of First Christian Church, Canton, Ohio, died August 23. Dr. Welshimer's congregation of 7,000 members was the largest in the communion. For years he has exerted a strong nationwide influence for the evangelical faith.

John Diefenbaker, Canada's new prime minister, is a member of the First Baptist Church in Prince Albert, Saskatchewan.

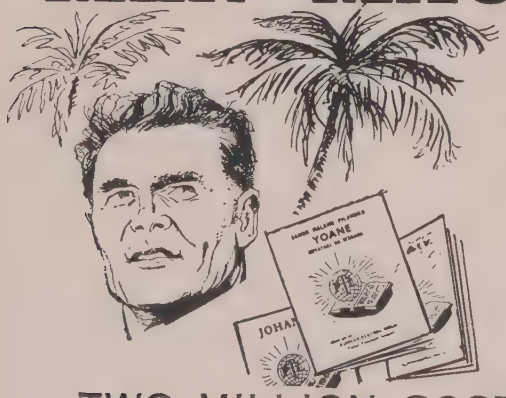
Billy Graham has offered his personal letters, papers and sermons to the Southern Baptist Theological Seminary, Louisville, Ky. They will be kept in a Billy Graham room in the new James P. Boyce Library to be built soon.

Alex. B. Stein, pastor of Grace Gospel Church, Niagara Falls, N. Y., has been called to the pastorate of Philpott Memorial Church, Hamilton, Ontario. He will begin his new work October 1.

Theodore Elsner presided at the ground breaking of his new Calvary Memorial Church, Philadelphia, Pa., August 25. The first unit of the edifice will cost around $350,000 and will be located on Roosevelt Boulevard near Cottman Street.

Orval Calhoun Crowder, former president of Atlanta Christian College, has joined the faculty of Milligan College.

MEN - MACHINES - MESSAGE -



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"This man is a faithful believer, bearing patiently the bitter trials that are his lot. 'I would surely have committed suicide, if I had not come to a knowledge of the Lord,' he said. 'Only His marvelous grace helps me to bear suffering without complaint.' "

His wife and three little ones sometimes lack even their daily bread. Think of what this mother feels as she sits down with her children to their meager meals, knowing that "Daddy" is a leper and the future holds nothing better for them. Her tears and prayers flow together as she looks for help to the only Source left her. Won't you open your heart of compassion toward these dear children by undertaking the support of one of them at $15 a month? To such families 22 lbs. of U. S. Surplus food can be provided with only $1 and a clothing package can be sent for only $6. "To visit the fatherless in their affliction" is a direct command of the Word of God. Here is your opportunity to obey it by sending a gift to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P.O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto, Ont.)

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Earl Shultz, Jr., of Hampstead, Md., has been named "Rally Director of the Year" by Youth for Christ International. The Hampstead Rally is one of the top rallies of the nation.

Ralph W. Mitchell of the Billy Graham New York Crusade after three weeks of hospitalization is spending a month in the British Isles. He expects to return on the SS "United States" next month.

Rutherford L. Decker, pastor of Temple Baptist Church, Kansas City, Mo., and former president of the National Association of Evangelicals, has accepted the position of vice-president of the Trinity Foundation.

A. J. Metzler, publishing agent of the Mennonite Publishing House, Scottdale, Pa., is visiting world mission stations of several Mennonite mission boards in the interest of world literacy and Christian literature.

Willard T. Cantelon, well-known Canadian evangelist, will be the featured speaker at the Atlantic Regional World Missions Convention (Pentecostal) in Halifax, N. S., Sept. 17-19.

Wilbert Norton has been chosen president of Trinity Seminary and Bible College, Chicago. Dr. Norton has served for several years as Dean of Education and was formerly an Evangelical Free Church missionary in the Belgian Congo.

Everett L. Cattell, field director of the Friends Foreign Missionary Society of Ohio Yearly Meeting, is being recalled by his board for important executive work in the States. Dr. Cattell has served several years as the executive secretary of the Evangelical Fellowship of India.

Capital Punishment

(Continued from page 19)

evaluation of life had been a great support to them in their sorrow.

Certainly that father could be far more thankful to God in review of his son's brief life than to have known that he would have lived fifty years longer and died in sin. Likewise the son now has no reason to regret the brevity of his earthly life.

Following the foregoing digression let us return to the consideration of capital punishment.

In Ecclesiastes 8:11 it is stated: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." This suggests that the remoteness of punishment may leave even murderers unrestrained.

A murderer sentenced to life imprisonment is seldom interested in his soul's welfare. He is more inclined to plan his escape or to dwell upon the time and means which he hopes may bring him a parole. The modern criminal treatment provides slight evidence on the basis of which any lifer needs to question his ultimate release as a possibility.

A sentence of capital punishment pronounced with assurance of its execution after all pleas have been exhausted places the murderer in an entirely different situation. It sets the

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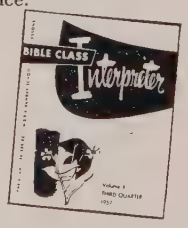

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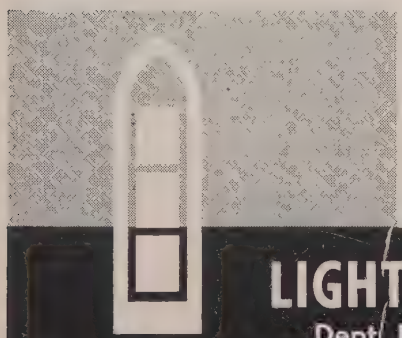

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date for his execution. Procrastination need no longer be the thief of time. But even in the death cell the murderer may or may not repent. However, it may be said with assurance that if he expects to do so "some day" he can clearly see the limits to his opportunities.

It may not be amiss to suggest that herein a secondary measure of the love of God may be said to appear. Capital punishment provides the murderer with an incentive to repentance which the ordinary man does not have —a definite date on which he is to meet his God. It is as if God had granted him a special inducement out of consideration for the enormity of his crime.

The murderer has dishonored God and man by having taken a human life created in the image of God. Life was as valuable to the murdered as is his to the murderer. In most cases the murdered has been killed with no opportunity to get right with God if he had not already received Christ as his Saviour. Capital punishment decrees that the murderer shall give his life, after due trial and conviction, as a penalty for the affront to God and the human life taken. The law grants to the murderer an opportunity which he did not grant to his victim, the opportunity to prepare to meet God. Even justice may be said to be here tempered with mercy.

The subject of capital punishment has long been a controversial one. In earlier times it was disgracefully abused by application to so many minor crimes. The later trends have been to limit it to first degree murder or that with rape or kidnaping for ransom included. It has been altogether discontinued in several states.

Those who argue against it usually urge that it does not deter crime. Anyone, however, will be forced to admit that it does deter the executed murderer from further crime. Neither Bruno Hauptmann nor the more recently notorious pair of Hall and Heady will ever kidnap another wealthy man's son for ransom and kill him even before the demand for ransom is made as was done in both cases.

It is life imprisonment which does not deter crime. It is a well known fact that lifers have committed other murders while in prison or later while out on parole.

Yet God loves murderers sentenced to death and Jesus Christ died to save them. God alone knows whether they repent and seek forgiveness sincerely prior to their execution. They clearly are not excluded from his "whosoever will."

At least during their final days of stay in the death cell they cannot avoid the fact that they are facing death. At some point there must come over them the realization that it is futile to give further thought to plans for escape. Sentence is now to be executed speedily.

The two robbers who were crucified with Christ were sentenced to death for what appears to have been a minor crime. Yet to one capital punishment proved to be a great blessing. It brought him face to face with Christ his Saviour. Doubtless among his eternal praises to God there may be at times an expression of gratitude for

the cross of crucifixion. Likewise even some murderers may praise God for capital punishment, the approaching date for which brought them to themselves and to their Saviour.

According to Genesis 9:5-6 divine justice requires that a murderer pay for his crime with his own physical life. Divine love may be said to stand alongside to announce the words of John 3:36-a "He that believeth on the Son hath everlasting life." This is the gift of the love of God, available to anyone who will accept the provisions of God's grace. If, as in the case of the thief on the cross, capital punishment brings any murderer face to face with his Saviour in true penitence the love of God will triumph on his behalf.

Human Government

By H. H. SAVAGE

Pastor, First Baptist Church, Pontiac, Mich.

Any statement regarding the question of capital punishment is a statement that can apply equally as well to the question of armed conflict of any nature.

The establishment of human government, with the requirement of "an eye for an eye, and a tooth for a tooth" came before the Israelitish theocracy. In Gen. 9:5-6 we read. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of every man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

This rule for human government has never been rescinded. Christian rules regarding an entire lack of the spirit of vengeance do not apply, because the State is not Christian.

Were I a pacifist, I should certainly not believe in capital punishment. But as a Christian, I am also a member of the State that is still under obligation to bear the sword (Romans 13:4), and a sword is not used merely to slap a recalcitrant rebel or criminal on the wrist.

To say that capital punishment provides an opening for an inquisitorial government is no more true than to say that the ability of the State to impose a life sentence would bring about the same eventuality.

Every prison sentence is just as much an indictment against parental neglect and the evils of intoxicating liquor as is capital punishment.

Certainly, the State should be most careful in exercising this divine obligation, so that circumstantial evidence should never be considered sufficient. Only first degree murder, either confessed or witnessed should be regarded as worthy of this punishment.

To say that capital punishment deprives the individual of the exercise of his inalienable rights to live is beside the point. All governmentally applied penal judgments are for the sake of protecting society against the malicious intents of a proved murderer.

Certainly, the innocent have a right to exercise their inalienable right to live, and those with murderous proclivities need the sternest warning possible.

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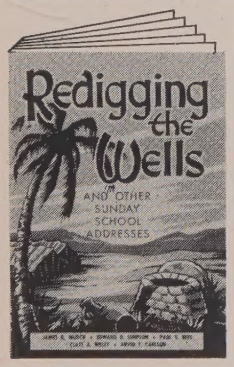

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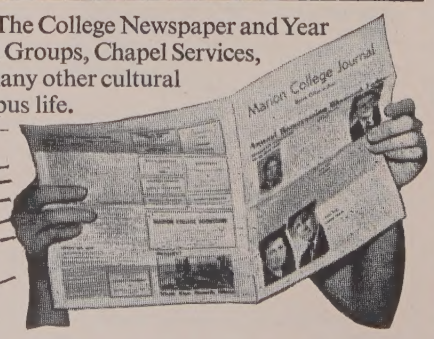

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Readers Say

(Continued from page 4)

mand the right from the owners to hold an election among contented unorganized employees to obtain bargaining rights. This right is not given to any other organization in America. Suppose the Knights of Columbus should demand such a right in the field of fraternal organizations? Could they get away with it?

Unionism in America smacks of Collectivism and if it is right in its high-handed methods then the principles of our founding fathers have been thrown to the winds. I cannot agree that such methods are Christian, by the widest stretch of the imagination.

JOHN W. HOLMES
Carnegie, Pa.

Linguistic Desert?

To the Editor:

Dr. Clyde W. Taylor's article on the Walter-McCarran Act (*Action*, June 15) convincingly upholds it as the best available system of immigration control for the avoidance of tension while assimilating the immigrants into the American scene.

One remark deserves auditing. He says the "extensive use of languages other than English" contributes to tension in America. The question arises, why must America be maintained as a linguistic desert using only English? Why cannot a good American, who is as thoroughly involved in the American stream as any other American, occasionally make use of a second language without being open to suspicion?

If Americans must speak only American, well and good, but will someone please point out "the American language" so we may study it? If *English* is acceptable, let us remember that it is a "foreign" language of a "foreign" country located several thousand miles across the ocean in a "foreign" part of the world. Since many good Americans are internationally minded, in the fields of commerce, or of travel, or of missions, perhaps it is also good Americanism to tolerate, nay, even encourage, "foreign" languages. Why not let's have room for a hundred different languages to bloom?

GEORGE BEDIGIAN
Yonkers, N. Y.

Ask the Politicians

To the Editor:

In a recent issue of *Christianity Today*, the editor, Dr. Carl F. H. Henry, makes a trenchant suggestion which, it would seem to me, might merit consideration by other members of the religious press, particularly *United Evangelical Action*.

Dr. Henry, after reviewing the recently accelerated activity of Roman Catholic aspiration to political office, suggests that those who are concerned—and alarmed—over this trend, apply the same technique to these aspirants as anyone who aspires to political office, namely: Ask him how he stands on the Vatican foreign policy?

The editorial states: "The real concern is Rome's philosophy of politics. The Roman Catholic conception is that every government (the United States included) is the temporal arm of the Roman Church. History is too clearly written to ignore the fact that Rome utilizes the democratic framework to subordinate national interests to the totalitarian religious and political goals of the Vatican . . . It would doubtless be uncharitable to suspect every Roman Catholic in politics of being an agent of the Vatican's foreign policy. But, *the only way to determine whether a candidate does or does not share the official view of the hierarchy . . . is to press for a statement.*"

Deploring the lack of a similar passion for political office by evangelicals, Dr. Henry concludes. "What evangelical Christianity lacks today is a philosophy of Christian social action which sets political responsibility and activity in a consistent frame of thought and action. Evangelical interest in politics lacks the motive and the drive of a full-orbed sense of social duty. For that reason, the evangelical tends to be needlessly reactionary, to be stirred to activity only on grave issues and to be one-sidedly competitive. There is a danger of enlistment only in short-term programs, of premature commitment to excessive positions, of efforts wasted in programs of enthusiasm. Whoever has moved in evangelical circles during the past few decades has sensed their interest in headlines more than in study commissions and in social ethics."

FRANK HOBART NELSON
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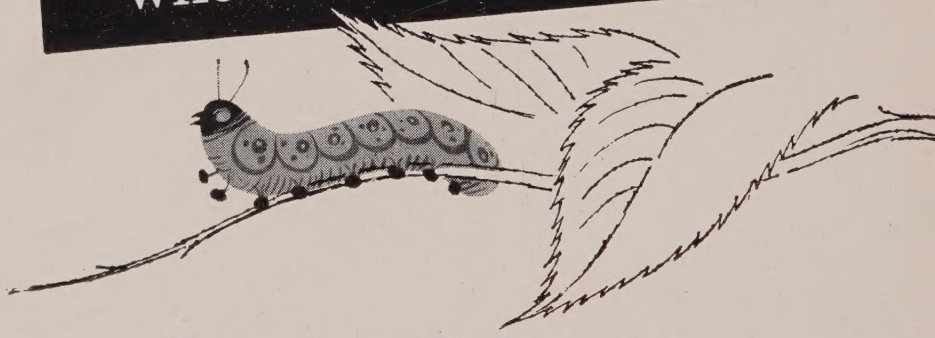

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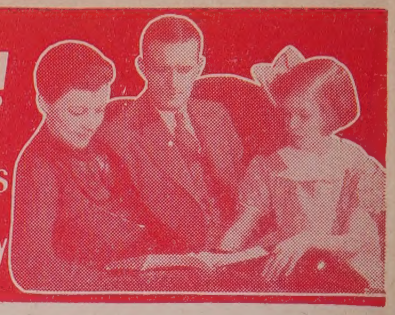

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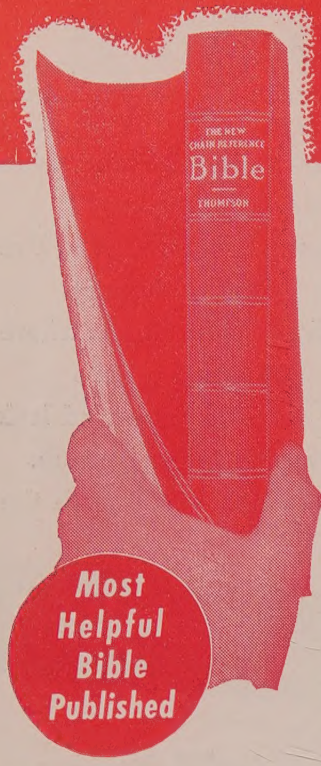

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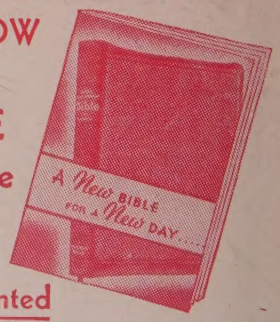

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